This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

ANDOVER-NEWTON THEOLOGICAL SCHOOL
AH 5DWT K

HISTORY OF THE CHRISTIAN CHURCH

Digitized by Google

8?3.2 Protestant

Harvard Divinity School

ANDOVER-HARVARD THEOLOGICAL LIBRARY

MDCCCCX

CAMBRIDGE, MASSACHUSETTS

FROM THE BEQUEST OF

MRS. LOUISA J. HALL

Widow of Edward Brooks Hall, D.D.,
Divinity School, Class of 1824

Digitized by Google

Digitized by Google

Digitized by Google

The History of the Christian Church

FOR USE IN

Sunday Schools, and General Reading

TWO VOLUMES: TWENTY CHAPTERS IN EACH VOLUME

PART I

A. D. 33 to A. D. 1520

From the Death of Christ, Through the Reformation

PUBLISHED FOR

The New York Sunday School Commission

BY THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

MCMIX

Digitized by Google

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
JUN 12 1915
HARVARD
DIVINITY SCHOOL
143,431

COPYRIGHT 1904
BY
THE YOUNG CHURCHMAN CO

Digitized by Google

DEDICATED BY THE WRITER

TO

THE LOVING MEMORY

OF

A GOOD MAN

My Former Sunday School Superintendent

FRANK A. BOTTOME, MD.

Digitized by Google

Digitized by Google

CONTENTS OF PART II.

1. Topics Considered in the Reading Chapters.
2. Preface.
3. Notes, Suggestions, and Books for Teachers.
4. Suggestions for Pictures.
5. List of Maps, etc.
6. Introduction.
7. Twenty Reading Chapters.
8. Twelve Questions Appended to Each Chapter.
9. Appendix on Present Condition of Christianity.
10. Appendix on the American Church.
11. Maps Referred to in this History.
12 Bibliography of Historical Books.

CONTENTS OF PART II.

Twenty Chapters with Questions Appended
upon
The History of the Anglican and American Church
from Apostolic Times.

Digitized by Google

TOPICS CONSIDERED IN THE READING CHAPTERS OF PART I.

I.—The Apostolic Succession.
II.—The Apostolic Succession (Continued).
III.—The History of the Church in Scriptures.
IV.—The Apostolic Church.
V.—A Sample Apostolic Church, and its Worship.
VI.—A Sample Apostolic Church, and its Worship (Continued).
VII.—The Days of Persecution.
VIII.—The Days of Persecution (Continued). Pliny, Trajan, Ignatius.
IX.—The Days of Persecution (Concluded). Hadrian and Polycarp.
X.—The Early Fathers.
XI.—S. Alban and Constantine.
XII.—The Six General Councils.
XIII.—Catacombs and Early Church Buildings.
XIV.—Monasticism and Monks.
XV.—S. Jerome and S. Martin.
XVI.—Great Events of the Conciliar Period.
XVII.—The Rise and Growth of the Papacy.
XVIII.—Dark Days.
XIX.—The Crusades.
XX.—The Continental Reformation.

Digitized by Google

TOPICS CONSIDERED IN THE READING CHAPTERS OF PART II.

I.—Britain and the British Church.
II.—The Saxons and the Saxon Church.
III.—The Italian Mission in East Anglia.
IV.—The Saxon Conversion.
V.—The Anglian Conversion.
VI.—The Church of the Anglo-Saxon Kingdoms.
VII.—The United Church of England.
VIII.—The Norman Conquest.
IX.—The Investiture Quarrel.
X.—The Constitutions of Clarendon.
XI.—Troubles with the Pope of Rome.
XII.—Monasticism in England.
XIII.—The Church of England in Chaucer's Day.
XIV.—Beginnings of Reaction.
XV.—Repudiation of Papal Supremacy.
XVI.—The Reformation in England.
XVII.—The Church Under Mary.
XVIII.—The Church Under Elizabeth.
XIX.—Restoration and Reformation.
XX.—The Church in America.
Appendix on the American Church.

Digitized by Google

PREFACE.

Church History, though a very interesting study, is one little studied. Its magnitude appalls even the studious. Secular schools wholly ignore it. Church schools rarely include it in prescribed courses. Colleges and Universities regard it as a part of post-graduate curricula. Seldom do the Clergy instruct their congregations in any systematic manner as to the origin and the growth of the Christian Church.

This important subject ought to be taught in our Sunday Schools. With the time at our disposal for this purpose, the teaching must of necessity be general. Much that is necessary for the scholar and the specialist to know may well be omitted in a course of instruction intended for the young people of our Schools. This may be done, and still a fairly connected story be told from the beginning to the present day. This has been the attempt in this course now submitted to the public. The subject is treated topically. No pretension to completeness is made. The largeness of the field forbids this. Yet it is confidently believed if the Teacher and the Scholar will use this book conscientiously and faithfully, in one year's time of the ordinary sessions of our Sunday Schools a good understanding of the history of the Christian Church may be possessed.

Indebtedness is hereby acknowledged first of all to the Rt. Rev. Geo. F. Seymour, D.D., LL.D., Bishop of Springfield, my first preceptor in Church History, of which he was one of the greatest scholars in this country to-day.

As for books and authors, I am indebted to all I have read, and I have read many. Chiefly, however, and especially for their excellent arrangement of topics, I would mention Cutts' *Turning Points,* both of general and English Church History, Canon Robertson's *Sketches of Church History,* and Van Antwerp's, Archdeacon Tiffany's, Dr. McConnell's and Bishop Coleman's *Histories of the American Church.*

Digitized by Google

NOTES AND SUGGESTIONS FOR TEACHERS.

Church History cannot be classed with nor treated like other lessons prescribed for Sunday School scholars. It assumes and requires for its understanding some knowledge of secular history.

Older scholars only are expected to study Church History. These Lessons are intended for children certainly not less than fourteen years of age. There is no limit to the age in the other direction.

Indeed these chapters will be found useful for adults out of Sunday School who either have studied Church History and wish to read monographs of its salient subjects, or have never studied it, and wish to know something about a subject they have neither time nor inclination thoroughly to master. The treatment here is not exhaustive, but is suggestive. The questions at the conclusion of each Chapter are merely intended to insure to the teacher the reading and study of each Chapter by the scholar.

Every event mentioned need not be learned, nor remembered. One can see a tree and not see every leaf upon the tree. Every event ought, however, to be diligently read. There are thousands of events not at all mentioned, many important ones, too, but the few that are mentioned are examples of others, and are designed to illustrate or substantiate statements that are made.

Children ought to read carefully, and more than once each Chapter. It might be well for the youngest children to have the Chapter read to them by a parent, or an older person, who can add to the mere reading, interesting conversation that will make the reading real.

Digitized by Google

After this, the scholar answering the questions either orally or in writing, the latter is the better, preparation is ended.

Then comes the work of the Teacher, who, to do his work, must not only read the Chapter, and master it, but also refer to works suggested here to make more clear the points that may seem nebulous.

It is not necessary that the Teacher have many books on Church History. One is sufficient, and although every good Churchman ought to have one good Church History in his possession, if this be not possible or convenient, a thorough study of these Chapters will suffice to teach them.

Never be afraid frankly to tell your scholars that you do not know, if you do not know; but always be ashamed to say that you have not prepared the best you could to teach the lesson.

A bibliography is given in this volume in order that Sunday Schools so desirous may secure a good working library on this topic.

The one book recommended for each Teacher's possession and diligent use is the Rev. E. L. Cutts' *Turning Points of General Church History,* one volume of General Church History from the time of the Apostles to the present day (Nelson, 8vo, $1.50).

There is by the same author a volume entitled *Turning Points of English Church History,* somewhat smaller in contents, giving the leading events in the Church of England from the earliest period of British history to the present day.

Other books of reference are mentioned in the Bibliography in the Appendix.

A word of caution is given both to teacher and scholar.

Digitized by Google

Do not be oppressed, above all do not be discouraged, by what may seem the magnitude of the subject. Plod on. Any attempt is its own reward. Anything learned is valuable. There is no study more interesting, none next to that of Holy Scripture so valuable.

One more word: Sunday Schools differ greatly in the number of sessions held each year, some having as few as twenty-six, and some as many as fifty-two. This course is for one year, with twenty Chapters provided in each part. I have not thought well of adding supplemental chapters of less value, or of making chapters to conform to those schools having longest terms for study.

Neither have I encumbered the book with review chapters, which seem always to me like so much needless padding.

The Teacher can omit the chapters the topics of which seem less important than others, though this is dangerous to a complete understanding of the subject.

A book on Church History cannot be written with less than forty chapters, unless one limits himself to a mere statement of facts, which, unadorned, make dry reading.

Nor in my judgment ought any School to endeavor the senseless task of teaching the History of the Christian Church in any time less than the one hour on Sundays for one year. If less time must be allowed than this, Teachers must make choice of what chapters ought to be taught.

Digitized by Google

SUGGESTIONS FOR PICTURES FOR ILLUSTRATION.

They can be secured from the S. P. C. K. and are entitled "Church History Cartoons," from pictures by W. T. Morgan. The cartoons are bold and effectively colored. Size, 45 by 35 inches, 60 cts. each.

No. 1. Gregory and the English Slaves, A. D. 589.
No. 2. S. Augustine and King Ethelbert, A. D. 597.
No. 4. The Martyrdom of S. Alban.
No. 6. The Venerable Bede translating S. John, A. D. 735.
No. 8. Stonehenge.
No. 9. Iona of Present Day. Founded A. D. 565.
No. 13. The Murder of S. Thomas à Becket, A. D. 1170.
No. 15. Crusaders Starting for the East.
No. 17. Preaching at S. Paul's Cross, A. D. 1547.
No. 18. The Seven Bishops Sent to the Tower, A.D. 1688.
No. 19. Consecration of Matthew Parker as Archbishop of Canterbury, December 17th, 1559.

NOTE.—The Bishop of Ripon's *Popular History of the Church of England* (Dutton, Imp., cloth, $2.50), is replete with illustrations of historical events.

Order from The Young Churchman Co., or from the New York Sunday School Commission.

LIST OF MAPS, ETC.

FRONTISPIECE.

1. Map of Palestine in Time of Christ (in colors).

IN APPENDIX.

2. Map of Roman Empire in the Time of S. Paul.
3. Map of S. Paul's First Missionary Journey.
4. Map of S. Paul's Second Missionary Journey.
5. Map of S. Paul's Third Missionary Journey.
6. Map of S. Paul's Voyage to Rome.
7. Map illustrating the History of the Church during the First Six Centuries.

Digitized by Google

INTRODUCTION.

Ecclesiastical History is here found in a nutshell.

Facts are stubborn things. Here are some facts worth remembering. The Church of Scriptures is a Divine organization. See Acts 1:3, Ephes. 1:20. Membership in it is obtained through the administration of the sacrament of Baptism. According to the Bible, the Apostles planted this Church in every principal city.

Selecting an important record in each century from the beginning we can easily trace the Church down to the present time. In 70 A. D. Clement writes: "Paul went to the extreme limits of the West." In 180 Irenæus writes: "Christianity was propagated among Germans and Britons." In 200 Tertullian says: "Some countries of the Britons are subject to Christ." In 314 three British Bishops attended a Council in Arles. In 400 Chrysostom writes: "In the British Isles churches are built and altars are erected." In 500 the Angles and Saxons conquer Britain; and drive the Church into Wales, Scotland, and Ireland. In 600 Augustine comes from Rome to convert the Anglo-Saxons, but finds a Christian queen in England, and a Church already there with Bishops, Priests, and Deacons. This is our Mother Church, the very same Church then as now. In 700 the Britons and Italians unite their missions. In 800 the Bishop of Rome claimed authority in England. In 900 the Pope gains temporal power. In 1066 the Roman tendencies of William the Conqueror increase the power of the Pope. In 1200 King John sells the crown to the Pope, while nobles, Bishops, and the whole Church heartily protested. In 1300 Wickliffe translates the Scriptures into English, and sounds the first notes of the Reformation. In 1534 Henry VIII. breaks with the

Digitized by Google

Pope, and claims the crown. The English Church nov resolves and declares that the Bishop of Rome has no jurisdiction in England. In 1547, under Edward VI. the Prayer Book is translated, and purified from Romish error. In 1553, under the reign of Mary, the Reformation is retarded. In 1558, under Elizabeth, who is excommunicated by the Pope, the Church was further reformed, and made better to conform to the purity of Apostolic times. In 1604 the present version of the English Bible was printed by order of King James I. of England, VIth of Scotland. In 1640 the Rebellion hindered progress of the Church, and gave rise to various religious denominations. In 1660 the King was restored, and the Church of England continued to prosper.

In 1786 the first American Bishops were consecrated, Seabury in Scotland, White in England. In 1904 the Protestant Episcopal Church in the United States is found, by any tests that may be applied, to be the same Church that existed here 100 years ago, the same that existed in England 200 years ago, the same 300 years ago during the Reformation, the same 1300 years ago when Augustine went to England, the same 1400 years ago, when driven into Wales by the Saxons, the same 1800 years ago, when planted in England by apostolic missionaries, presumably by S. Paul, the same 1871 years ago in Jerusalem, when, in an upper room, the Holy Ghost descended upon the one hundred and twenty who constituted the infant Church of Christ.

Now these are facts. They cannot be denied. The Roman Church can exhibit similar historic continuity, but its doctrines are corrupt, many of them absolutely false. The religious bodies about us, the names of which are

Digitized by Google

legion, are all of modern origin, not one is more than 400 years old, all are founded by men, not one possesses an apostolic ministry, and therefore all are out of connection with the Church of the Apostles.

Knowing these facts, which Church would you identify as the ancient, pure, scriptural, historic Church of Christ? Here, we think you have ecclesiastical history in a nutshell. A church to be apostolic must have an apostolic ministry. A religious organization may do much good, and for all the good it does, God be praised. But a church is a Divine organization, and it cannot be started by a man. To be a church it must have had its start at Jerusalem on Whitsunday morning in the year 33, and it must have been continuously governed by Bishops ever since. These are the marks that identify a Church.

Digitized by Google

CHAPTER I.

The Apostolic Succession

Frequently we are asked to give the names of the Bishops in succession from the Apostles. Fortunately this is possible. Were it not possible, the fact would not be imperilled. One does not need to name every president of the United States in succession from George Washington to be himself assured, or to assure another, that the present incumbent of the office is the successor in unbroken line from the first one who held this office.

In apostolic days we know that no man assumed to exercise the office of a minister in the Church of Christ unless ordained to that office. We know also that the Church never assumed the right or claimed the authority to originate a ministry.

The Apostolic Church means that the Church thus named can be traced back to the Apostles through the unbroken succession of its Bishops, who have been and are the successors of the Apostles. The Apostolic ministry is not man-made. It began when Christ commissioned the twelve Apostles, every one of whom, though one proved a traitor, was a commissioned minister. Every one of these had the right to ordain, which is commissioning other ministers. Matthias was the first to succeed in the long line of Bishops. He succeeded Judas Iscariot. Apostolic Succession merely means a fact of continuity in the ministry of the Christian Church. The Church believes in Apostolic Succession both as a fact, and as a doctrine. It proclaims this belief in the "office of Institution" and in the "Preface

Digitized by Google

to the Ordinal" in its Book of Common Prayer. Whatever is found in the Prayer Book is true.

By the Apostolic Succession, the Order of Ministers begun by Christ has been perpetuated from century to century, and will be perpetuated until the restitution of all things.

To protect this succession, and to prevent any break in its continuity, the Church has been very careful and painstaking. That which has seemed to some of its members of little or no importance has been regarded by the Church a matter of utmost solicitude. To guard this continuity, it has been the rule of the Church, from the earliest days, that no man can be consecrated a Bishop in the Church of God unless three valid Bishops unite in prayer for the purpose, and also in the joint laying on of hands. This is not a trivial matter. This makes the Apostolic Succession not so much a chain, from which, one link missing, continuity is broken; but rather a net, in which through the ages hundreds of interlacing lines mingle, and therefore there can be no possibility of rupture.

A reference to the Order of Consecration of Bishops found in the last pages of the Prayer Book, will show how careful our Church has been to provide for the presence of three Bishops at every occasion of making a Bishop. One must preside at the service; another must read the Epistle, and still another, the Gospel, insuring thus the presence of three at every such service of consecration.

Unbelief is easily uttered, and a single sentence expressing it will often seem to confound the faithful. An infidel can say in a few words what properly to answer will require volumes.

Digitized by Google

It is not impossible, but for nine out of ten intelligent men it is not easy to name the presidents of the United States in the order in which they have held office. Yet we are asked at times, as though we ought to be ready on call to give answer, for a list of the Bishops from the time of the Apostles, some nineteen hundred years ago.

And, moreover, we are asked to do this, remember, notwithstanding the fact that Bishops, unlike presidents, have not held office, one at a time, but hundreds at a time, and much of the time when records could not readily be kept, or if kept, preserved.

Nevertheless, such lists can be given, and in the case of the American or the English Church, for this purpose identical, two or three such lists can be given.

Our Bishops of to-day, the names of whom well-trained Church children can readily give, can be traced back to the Apostles along at least three definite lines: first to S. James, Bishop of Jerusalem, called in Holy Scripture "the Lord's brother"; second, to S. John, beloved disciple, author of the Fourth Gospel, the Bishop of Ephesus; and third, to SS. Peter and Paul, of whom Irenæus, the Bishop of Lyons, writing as early as A. D. 177, says: "They founded the Church in Rome, and then committed the ministry of the Episcopate to Linus."

These three lists are given here in the order above named:*

---

* These tables have been taken from an official publication of the Diocese of Washington. Those who desire to pursue the subject further, with likely greater accuracy in some details, will do well to read Bishop Stubbs' *Registrum Sacrum Anglicanum*, or the tabular forms in a book, *Tables of Episcopal Descent*, lately issued by Dr. Lucius Waterman, with a valuable introduction by

Digitized by Google

FIRST LIST.

BISHOPS OF JERUSALEM.

		A. D.			A. D.
1.	James the Less, called in Scriptures "the Lord's brother"	35	11.	Justus II.	127
2.	Simeon, son of Clopas	60	12.	Levi	128
3.	Justus I.	107	13.	Ephraim	129
4.	Zaccheus	111	14.	Joseph	131
5.	Tobias	112	15.	Judas	132
6.	Benjamin	117	16.	Marcus	134
7.	John I.	119	17.	Cassianus	146
8.	Matthias	121	18.	Publius	154
9.	Philip	122	19.	Maximus I.	159
10.	Seneca	126	20.	Julian	163
			21.	Caius	165
			22.	Symmachus	168
			23.	Caius II.	170
			24.	Julian II.	173

---

the accomplished Emeritus Professor of Church History, Dr. Thomas Richey.

"It is of interest and importance to know, and will be a surprise to many to find," writes Dr. Richey, "that the Post-Reformation English Succession may be traced through an Irish line quite irrespective of the consecration of Archbishop Parker, as it will be to see that the whole Episcopal Succession of England since the latter part of the seventh century seems to be derived from the Italian and French Bishops of that period, and not at all from any Bishops, whether British, Irish, Saxon, or Italian, existing in Britain or Ireland before the days of Theodore of Canterbury and Wilfrid of York."

It is true that Dr. Waterman in his book on *Tables of Episcopal Descent*, an admirable compendium of statistics, seeks to disabuse the minds of Churchmen of the idea that the Episcopate in England and America has been derived from the Apostle St. John through the Bishops of Southern Gaul, who consecrated Augustine, the Archbishop of Canterbury.

But it will be noted that the succession in the Church of our Bishops from Apostles does not at all depend upon one line. It has connection with several lines. Probably the Episcopate of no country in the world has more of a catholic expression in its continuity than that of the Church of England.

Digitized by Google

		A.D.
25.	Maximus II.	178
26.	Antonius	182
27.	Capito	186
28.	Valius	191
29.	Dalcianus	194
30.	Narcissus	195
31.	Dius	200
32.	Germanio	207
33.	Gordius	211
34.	Alexander	237
35.	Mazabanes	251
36.	Hymenæus	275
37.	Zamboas	298
38.	Herman	300
39.	Macarius I.	310
40.	Maximus III.	315
41.	Cyril	330
42.	Herenius	350
43.	Hilary	364
44.	John II.	386
45.	Praglius	416
46.	Juvenal	424
47.	Anastasius	458
48.	Martyrius	478
49.	Salutis	486
50.	Elias	494
51.	John III.	513
	NOTE.—This Bishop, John III., consecrated David, first Bishop of Meneva, now S. Davids, Wales. The succession is now traced, therefore, through these Bishops of St. David's, Wales.	
52.	David	519
53.	Cynog	544
54.	Teilo	
55.	Ceven	
56.	Morfall	
57.	Haerwnen	
58.	Elwaed	
59.	Gwrnwen	
60.	Llumverth	
61.	Gwrgwyst	
62.	Gwgan	
63.	Eineon	
64.	Clydawg	712
65.	Elfod	
66.	Ethelman	
67.	Elanc	
68.	Maelsgwyd	
69.	Made	
70.	Cadell	841
71.	Sadwrnfen	853
72.	Novis	873
73.	Sulhaithnay	
74.	Idwal	
75.	Asser	906
76.	Arthwael	
78.	Samson	910
79.	Ruelin	
80.	Rhydderch	
81.	Elwin	
82.	Morbiw	
83.	Llunwerth	924
84.	Hubert	
85.	Eneuris	942
86.	Ivor	
87.	Morgeneu	944
88.	Nathan	961
89.	Jeuan	
90.	Arwystl	
91.	Morgeneu	
92.	Ervin	1023
93.	Trahaearn	1039
94.	Joseph	1055
95.	Bleiddud	1061
96.	Sulien	1071
97.	Abraham	1076
98.	Rhyddmarch	1088
99.	Wilfrid	1096
100.	Bernard	1115

Digitized by Google

		A.D.
101.	David Fitzgerald ..	1147
102.	Peter de Leia.....	1176
103.	Girald Camb	1199
104.	G. de Henelawe...	1203
105.	Jowerth	1214
106.	A. le Gross.....	1230
107.	R. de Carew.....	1256
108.	T. Bech	1280
109.	D. Martin	1296
110.	H. de Gower.....	1328
111.	J. Thoresby	1347
112.	R. Brian	1350
113.	F. Fastolfe	1353
114.	H. Houghton	1361
115.	J. Gilbert	1389
116.	Guy de Mona	1397
117.	H. Chicheley	1408

Henry Chicheley was made Archbishop of Canterbury.

ARCHBISHOPS OF CANTERBURY.

118.	H. Chicheley	1414
119.	J. Stafford	1443
120.	J. Kemp	1452
121.	T. Bourchier	1454
122.	J. Morton	1486
123.	H. Dean	1502
124.	W. Wareham	1503
125.	T. Cranmer	1533
126.	R. Pole	1556
127.	M. Parker	1559
128.	E. Grindall	1575
129.	J. Whitgift	1583
130.	R. Bancroft	1604
131.	G. Abbott	1610
132.	W. Laud	1633
133.	W. Juxon	1660
134.	G. Sheldon	1663
135.	W. Sancroft	1677
136.	J. Tillotson	1691
137.	T. Tennison	1695
138.	W. Wake	1715
139.	J. Potter	1736
140.	T. Herring	1747
141.	M. Hutton	1751
142.	T. Secker	1758
143.	F. Cornwallis	1768
144.	J. Moore	1783

Moore consecrated White, first Bishop of Pennsylvania.

The first Bishop in what is now the United States, was Samuel Seabury of Connecticut, who was consecrated by three Scottish Bishops, Kilgour, Petrie, and Skinner, in Aberdeen, A. D. 1784.

Subsequently William White, the first Bishop of Pennsylvania, and Samuel Provoost, the first Bishop of New York, were consecrated in Lambeth palace chapel, London.

BISHOPS OF NEW YORK.

145.	Samuel Provoost ..	1787
146.	Benjamin Moore ..	1801
147.	John Henry Hobart	1811
148.	Benjamin T. Onderdonk	1830
149.	Jonathan M. Wainwright	1852
150.	Horatio Potter ...	1854
151.	Henry Codman Potter	1883
152.	David Hummell Greer (Coadjutor)	1904

Digitized by Google

Questions on Chapter I.

1. What is meant by Apostolic Succession?
2. Give the names of the Twelve Apostles, and the name of the first to succeed to the office of Apostle or Bishop.
3. What do we mean when we speak of the Apostolic Church?
4. Explain how the Church believes in the Apostolic Succession, both as a fact and as a doctrine.
5. Where are references to this fact, and this doctrine found in the Book of Common Prayer?
6. How has the continuity of the Christian ministry been guarded and maintained from earliest times?
7. Explain the difference in conception of this subject between the illustrations of chain and net.
8. How has the Church provided against the possibility of a loss of the Apostolic Succession in the ministerial offices, and where in the Prayer Book do we find record of such careful provision?
9. State the difficulty of giving a complete list of Bishops from the beginning of Church History, and show that, notwithstanding usch difficulty, it is possible.
10. State what three lines of succession converge in the Anglican Episcopate.
11. Who were S. James, S. John, and S. Peter? Tell what you know of each.
12. How did the Bishops of Wales and the Bishops of the United States come to have place in the list from S. James of Jerusalem?

Digitized by Google

CHAPTER II.

The Apostolic Succession *(Continued).*

Although brevity is a consideration in the compilation of the contents of this volume, the importance of the subject is sufficient reason for adding two other lines of Episcopal Succession.

SECOND LIST.

		A. D.
1.	S. John	100
	This Apostle died at Ephesus about 100 A. D. He consecrated in A. D. 97 his pupil, Polycarp, to be the Bishop of Smyrna.	
2.	Polycarp	97-156
	Polycarp was martyred in 156 A. D., after having consecrated his pupil, Pothinus, whom he sent to Gaul, or France, where he became the Bishop of Lyons.	

BISHOPS OF LYONS.

3.	Pothinus	156-177
	This Pothinus was martyred in A. D. 177, and was succeeded by the famous Irenæus.	
4.	Irenæus	177-187
5.	Zacharius	197
6.	Elias	
7.	Faustinus	
8.	Verus	
9.	Julius	
10.	Ptolemy	
11.	Vocius	
12.	Maximus	
13.	Tetradus	
14.	Verissimus	
15.	Justus	374
16.	Albinus	
17.	Martin	
18.	Antiochus	
19.	Elpidius	
20.	Licarius	
21.	Eucherius I.	427
22.	Patieus	451
23.	Lupicinius	
24.	Rusticus	494
25.	Stephanus	499
26.	Viventiolus	515
27.	Eucherius II.	524
28.	Lupus	538
29.	Licontius	542
30.	Sacerdos	549
31.	Nicetus	552

Digitized by Google

		A.D.
32.	Priscus	573
33.	Aetherius	589

Aetherius, together with Virgilius, Bishop of Arles, consecrated Augustine as Bishop at Arles, Nov. 16th, A. D. 597. This Augustine afterward became the Archbishop of Canterbury.

ARCHBISHOPS OF CANTERBURY.

34.	Augustine	597
35.	Lawrence	605
36.	Melitus	619
37.	Justus	624
38.	Honorius	634
39.	Adeodatus	654
40.	Theodore	668

This Theodore, a Greek, was consecrated by Bishop Vitalian, Bishop of Rome. See No. 75 in the ensuing list of Bishops in succession from SS. Peter and Paul.

41.	Berthwold	693
42.	Tatwine	731
43.	Nothelm	735
44.	Cuthbert	742
45.	Bregwin	760
46.	Lambert	763
47.	Aethelred I.	793
48.	Wulfred	803
49.	Theogild	830
50.	Ceolnoth	834
51.	Aethelred II.	871
52.	Plegmund	891
53.	Athelm	915
54.	Wulfelm	924
55.	Odo Severus	941
56.	Dunstan	959
57.	Aethelgar	988
58.	Siricus	989
59.	Alfric	996
60.	Elphage	1005
61.	Lifing	1013
62.	Aethelnoth	1020
63.	Edisus	1038
64.	Robert	1050
65.	Stigand	1052
66.	Lanfranc	1070
67.	Anselm	1093
68.	Rodulphus	1114
69.	Corbell	1123
70.	Theobald	1139
71.	a'Becket	1162
72.	Richard	1174
73.	Baldwin	1184
74.	Fitzjocelin	1191
75.	Walter	1193
76.	Langton	1207
77.	Wetherfield	1229
78.	Edmund	1234
79.	Boniface	1245
80.	Kilwarby	1272
81.	Peckham	1278
82.	Winchelsey	1294
83.	Reynold	1313
84.	Mepham	1328
85.	Stratford	1333
86.	Bradwarden	1349
87.	Islip	1349
88.	Langham	1366
89.	Whittlesey	1368
90.	Sudbury	1375
91.	Courtney	1381
92.	Arundel	1396
93.	Chicheley	1414
94.	J. Stafford	1443

Digitized by Google

		A. D.			A. D.
95.	J. Kemp	1452	109.	G. Sheldon	1663
96.	T. Bourchier	1454	110.	W. Sancroft	1677
97.	J. Morton	1486	111.	J. Tillotson	1691
98.	H. Dean	1502	112.	T. Tennison	1695
99.	W. Wareham	1503	113.	W. Wake	1715
100.	T. Cranmer	1533	114.	J. Potter	1736
101.	R. Pole	1556	115.	T. Herring	1747
102.	M. Parker	1559	116.	M. Hutton	1751
103.	E. Grindall	1575	117.	T. Secker	1758
104.	J. Whitgift	1583	118.	F. Cornwallis	1768
105.	R. Bancroft	1604	119.	J. Moore	1783
106.	G. Abbott	1610		Moore consecrated White first Bishop of Pennsylvania.	
107.	W. Laud	1633			
108.	W. Juxon	1660			

PRESIDING BISHOPS OF THE CHURCH IN THE U. S.

120. White, first Bishop of Pennsylvania, was a consecrator of Hopkins as first Bishop of Vermont.

121. Hopkins, first Bishop of Vermont, was a consecrator of Tuttle, first Bishop of Utah, Idaho, and Montana.

122. Tuttle, Bishop of Utah, Idaho, and Montana, was translated to Missouri, 1886, and is now (1904) Presiding Bishop of the Church in the U. S.

THIRD LIST.

Irenæus, Bishop of Lyons, who wrote in A. D. 177 a book entitled, *Against All Heresies,* says that the Church of Rome was founded "by the *two* most glorious Apostles, Peter and Paul," and then adds, "these blessed Apostles, having founded and builded the Church, committed the ministry of the Episcopate to Linus." SS. Peter and Paul were martyred in Rome A. D. 68. Tradition says that there were in Rome about this time the son and the daughter of the British King Caradoc, whom the Romans called Caractacus. These children were held as hostages for the good behavior of their father. Their names were Linus and Claudia. Claudia is thought to be the British Princess

Digitized by Google

who was married to Pudens, the son of a Roman Senator, while Linus is identified with the first of the long line of the Bishops of Rome. Especial interest attaches to these names and this tradition because Claudia, Linus, and Pudens are mentioned together in II. S. Timothy iv. 21. (See *Notes on English Church History,* by Rev. C. A. Lane, published by S. P. C. K.)

BISHOPS OF ROME.

		A. D.			A. D.
1.	Linus	67	32.	Silvester I.,	314
2.	Anacletus	79	33.	Mark	336
3.	Clement	91	34.	Julius I.,	337
4.	Evarestus	100	35.	Liberius	352
5.	Alexander	108	36.	Damascus I.,	366
6.	Sixtus I.	118	37.	Siricus	385
7.	Telesphorus	128	38.	Anastasius	398
8.	Hyginus	138	39.	Innocent I.,	402
9.	Pius I.	141	40.	Zosimus	417
10.	Anicetus	155	41.	Boniface I.,	418
11.	Soter	166	42.	Celestine I.,	422
12.	Eleutherius	174	43.	Sixtus III.,	432
13.	Victor I.	187	44.	Leo I.,	440
14.	Lephyrinus	198	45.	Hilarus	461
15.	Calixtus I.	216	46.	Simplicius	468
16.	Urban I.	221	47.	Felix III.,	483
17.	Pontianus	229	48.	Gelasius I.,	492
18.	Anteros	235	49.	Anastasius II.,	496
19.	Fabianus	236	50.	Symmachus	498
20.	Cornelius	251	51.	Hormisdas	514
21.	Lucius I.,	252	52.	John I.,	523
22.	Stephanus I.,	253	53.	Felix IV.,	526
23.	Sixtus II.,	257	54.	Boniface II.,	530
24.	Dionysis	259	55.	John II.,	532
25.	Felix I.,	269	56.	Agapetus I.,	535
26.	Eutychianus	275	57.	Sylverius	536
27.	Caius	283	58.	Vigilius	540
28.	Marcellinus	296	59.	Pelagius I.,	555
29.	Marcellus I.,	308	60.	John III.,	560
30.	Eusebius	310	61.	Benedict I.,	574
31.	Melchiades	311	62.	Pelagius II.,	578

Digitized by Google

		A. D.
63.	Gregory I., ...	590
64.	Sabinianus	604
65.	Boniface III., ...	606
66.	Boniface IV., ...	608
67.	Adeodatus	615
68.	Boniface V., ...	619
69.	Honorius I., ...	625
70.	Severinus	640
71.	John IV.	640
72.	Theodore I.	642
73.	Martin I.	649
74.	Eugenius I.	654
75.	Vitalian	658-672

Vitalian consecrated Theodore as Bishop in A. D. 668, and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see foregoing pages.)

No wonder that the Church prays thus:

"O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifice of prayer and praise to thee in this house, which is called by thy Name." (See Office of Institution in the Book of Common Prayer.)

Historic facts as well as Scriptural statements warrant such a prayer.

Digitized by Google

Questions on Chapter II.

1. Why are two other lines of succession added to that from S. James, Bishop of Jerusalem, and to whom does each of these two added lines reach back?
2. Explain how the Bishop of Ephesus came to be in the same line of succession with the Bishop of Lyons in France, or as the country was then called, Gaul.
3. Explain how the Archbishop of Canterbury came to be associated with this line of succession from S. John the Apostle, who was Bishop of Ephesus.
4. Explain how into this line from S. John of Ephesus, there entered a Bishop of another line of Bishops descending from SS. Peter and Paul in Rome.
5. Relate how and when our American Bishops became associated with this line of succession from S. John of Ephesus.
6. Show how only three Bishops perpetuated this line for a period of a century, though in that century hundreds of Bishops were consecrated, by naming three presiding Bishops of our American Church, with one of the three consecrators of each.
7. What is the title of Irenæus' book, and tell the importance of something said in it about earliest Bishops of the Church in Rome.
8. Tell how the English Church has anything to do with earliest Roman Church History.
9. Where are British Christians mentioned in Scripture?
10. Name the first three Bishops of Rome.
11. Which one is mentioned in Scripture, and where?
12. Where in the Prayer Book do we find mention of "Apostolic Succession"? Indicate its importance there.

Digitized by Google

CHAPTER III.

Church History in Scripture

A. D. 33-100.

Scholars who have studied the Life of Saint Paul must have learned something of the earliest history of the Church. To make this course complete, at least one chapter must be devoted to the Scriptural story of the Church. The Church's birthday is that Feast of Pentecost, the first Whitsunday, A. D. 33, when the Holy Spirit came down from heaven, according to the promise of our Lord, and manifestly appeared, the signs of the appearance being cloven tongues of flame upon the heads of the Apostles, and men, out of every nation under heaven, though possessed of divers languages, speaking in one language that was understood by all. Many of these were converted by what they saw and heard that day, and when they went back to their own people in their own countries, they preached the Gospel of Christ. At once after this miraculous descent of the Holy Spirit, the Apostles began their distinctive work, and went forth as Bishops into all the world preaching the Gospel, baptizing men and women and children, breaking bread, that is, celebrating the Holy Communion, and establishing Churches in various communities.

The book which we call "Acts of the Apostles" is the earliest written record we have of what they did. If we wish to know more of what they did, we will learn by reading from those letters of the New Testament which we call Epistles. It is true that this book called "Acts of the

Digitized by Google

Apostles" tells us chiefly what S. Paul did, and a large number of the books we call Epistles were written by S. Paul, and have to do chiefly with his ministry. It is also true that both the "Acts" and the "Epistles," though they tell us much, relate after all but a small part of the entire story. They will, however, give us a good idea of all that was done, if in reading these accounts, we will recall that while S. Paul was preaching and working in Asia Minor, in Greece, in Italy, and more than likely in Islands beyond the sea, such as Great Britain, other Apostles were engaged similarly in other countries.

Transportation in those days was limited, yet people travelled extensively. There were fine, large ships in the Mediterranean, and commerce was considerable. Jews went up to Jerusalem from all over the world to keep sacred festivals. The Roman Empire then stretched from Great Britain, where subsequently Constantine the Emperor was born, as far east as Persia and Ethiopia. Armies went from Rome to remotest parts of the Empire; merchants travelled in the diligent pursuit of trade; great highways and public military roads were laid out and constructed, and along these, once the Gospel of Christ had taken root in great cities like Jerusalem, Ephesus, Corinth, and Rome, the knowledge of Christ and His Church spread.

So it happened in the course of natural events, in the space of a single century after the birth of our Lord, some news of the Gospel of Christ was known throughout the Roman Empire, and even in parts more remote. If, as happened in Ephesus (see Acts 19), but an imperfect knowledge was possessed, still this little served well as foundation for more, when subsequently Apostles visited the place, and began distinctive labors there.

Digitized by Google

The closing words of S. Luke, the first writer of Church History, in the Book of the Acts of the Apostles, tell us that S. Paul is in Rome, waiting for his trial on charges brought against him by the Jews in Jerusalem. Since he had appealed to Cæsar, he had been sent to the Emperor at Rome for a hearing. Reading S. Paul's Epistles, we learn that subsequently S. Paul was set free, and returned into the East, and that after all this he was again brought to Rome on charges by the Jews, and imprisoned until the Emperor Nero ordered his death in A. D. 68. Tradition tells us that S. Peter also died at Rome, and that he was crucified head downwards, which likely is true. There is no evidence that S. Peter was ever settled in Rome as its Bishop. All of the Apostles, except S. John, were martyred.

S. James the Less was the first Bishop of Jerusalem, and is mentioned in Acts 15 as the presiding officer of an Apostolic Council held there. At this Council after S. Peter and others spoke, S. James, the Bishop, very naturally summed up the conclusions and announced the decisions.

This James the Less was killed by the Jews in an uproar, about the year 62. It was very soon after this that the vast Roman armies were sent into Judea, and after a bloody war, Titus being then the Emperor, the Romans captured the city of Jerusalem, destroyed the magnificent Temple, and scattered the Jews all over the earth. The historian Josephus tells all about this dreadful siege, which was the very fulfilment of our Lord's prophecy of what would happen as a consequence of guilt in refusing to believe Him, and putting Him to death (S. Matt. 23, 24).

Thirty years after this, another cruel Emperor, named

Digitized by Google

Domitian, succeeded Nero, and made fresh havoc against all who called upon the Name of Christ.

During this second great persecution of Christians in A. D. 97, S. John, the only one of the original twelve not then martyred, was banished to the Island of Patmos, where he saw the visions which he writes about and describes in the book called "Revelation," or sometimes spoken of as the "Apocalypse," the last of the books of the New Testament. This Apostle had been planting Churches in and about Ephesus, of which he was the first Bishop. Timothy succeeded him in this Episcopate of Ephesus, and to this Timothy S. Paul wrote a letter, which in the New Testament is called the Epistle to S. Timothy. Indeed two such letters were written to S. Timothy, Bishop of Ephesus.

In his old age, S. John was much troubled by false teachers, who already were corrupting the faith of the Church. Such false teachers were called heretics, and what they taught was called heresy. Heresy is a Greek word which simply means choosing, or choice, and for one to be in heresy means that instead of believing what the Church teaches, he chooses for himself what to believe.

In Acts 8 we read of Simon the Sorcerer, the first of that long list of unworthy men in the Church counted as heretics, a list unfortunately not yet closed. Others arose in Apostles' times. S. Paul refers to Hymenæus, Philetus, and Alexander. *Vide* I. Tim. 1:19, 20; II. Tim. 2:17, 18.

In Apostolic days heretics were generally of a kind called specifically Gnostics. Gnosis is a Greek word, meaning knowledge. These men pretended to know more than the Church, and to be wiser than those Christians who believed then, as Christians worthy the name believe now, the

Digitized by Google

Creeds and the doctrines which the Church proposes for belief, and declares to be true.

These Gnostics were numerous in S. John's day. He refers to them in his three Epistles, also it is thought that these particular heretics were aimed at by this Apostle's use of the phrase "the Word" in the prologue of his Gospel. The doctrines of the Gnostics were a blend of Jewish and heathen notions with the faith of the Gospel, not at all unlike some notions prevalent in our time, which seem like something new, but are really old notions reburnished, all of which have been condemned years ago.

S. John died about A. D. 100, aged about one hundred. He was at last so old and weak that he could no longer walk. He was then carried into the church, and it is related that to the last he would preach so simply his simple Gospel, and frequently reiterate the familiar words of his Epistles, still preserved to us, "My little children, love one another." Once, it is said, some in the congregation, yearning for something new, complained of this "same old story," whereupon the Apostle answered: "This is your Lord's commandment: do this, and you have done all."

It is true. If people in all the world to-day loved one another, the work of the Church would have ended. Heaven would be here.

Digitized by Google

Questions on Chapter III.

1. What is the earliest book we have on Church History?
2. When was the Christian Church instituted, and by whom?
3. Can man ever make a new Church that will be Apostolic and Catholic? Why not?
4. Describe the birthday of the Christian Church, the significance of what took place, and what the Apostles did.
5. Where else in the New Testament than in the oldest book on Church History are we to look for information on the subject?
6. Describe S. Paul's life and journeys, and show how by his efforts chiefly, and others auxiliary to his, the Gospel spread in less than a century.
7. Describe closing events of the life of S. Paul, and what little is known of S. Peter.
8. Who was the first Bishop of Jerusalem? What was his end?
9. Tell the story of S. John, the beloved disciple, and his end.
10. Tell something of two books of the Bible which he wrote, and name them.
11. Tell about heresies in the Church at S. John's time. Name three heretics mentioned by S. Paul.
12. Give an account of closing incidents in S. John's life, and show why we know him as the "apostle beloved."

Digitized by Google

CHAPTER IV.

The Apostolic Church

The Christian Church was founded by Christ. A Christian Church can never be founded by any other than Christ. This Christian Church was endowed by the Holy Spirit at Pentecost. It was gradually organized under the direction and supervision of the Apostles. One of these, Judas Iscariot, proving worthless and false, another was chosen in his place, by name Matthias. No one ever denied that Judas Iscariot was an apostle, though everybody admitted at least that he was a bad man. Personal character does not affect the validity of ministerial acts.

This Christian Church spread from Jerusalem as a center, and became at once Catholic, embracing Jew, Samaritan, Proselyte, and Gentile; it reached the three great races, Hebrew, Greek, and Roman; it passed from Jerusalem to Antioch, where, by the way, the disciples were first called Christians; it went from Asia Minor to Greece, when the Macedonians cried to Paul, "Come over—and help us;" it passed from Greece to Rome, probably through the agency of Aquila and Priscilla, both mentioned in the New Testament writings, and at Rome, it fought for existence, which at last it royally won.

The Apostles everywhere appointed men to continue in the several Churches the authoritative government which they themselves had first exercised in them. There is no intimation of such a thing as a democratic or a presbyterian constitution for the Church. Nor is there any preparation for this. Any other than an Episcopal

Digitized by Google

form of government is unknown in the history of the Church until fifteen hundred years later than the time of the Apostles. These Apostles, sometimes called "Angels," as in the book of Revelation, afterward called Bishops, were the governors of the Church.

The transition from the Apostolic government to the permanent constitution of the Church is by the delegation of Apostolic authority to an individual. S. Paul sends Timothy to Ephesus, Titus to Crete, and his whole teaching and action throughout his ministry tends to the permanent establishment of Episcopacy. If it were ever S. Paul's intention to establish a Church without Bishops, or to prepare for a presbyterian polity, or a congregational government, his teaching and conduct are wholly inexplicable.

Clement, Bishop of Rome toward the end of the first century, is the same as is mentioned in Philippians 5:3. The earliest uncanonical book that has come down to us is his Epistles to the Corinthians. In the first of these Epistles, he says that—

"The Apostles knew through our Lord Jesus Christ that contentions would arise about the Episcopacy, its name, its nature, and its authority; and for this reason, being endued with perfect foreknowledge, they appointed certain persons, and handed down an order of succession, so that when they should depart, other approved men should take their office and ministry" (Epis. ad Corinth., lib. I., chap. 44).

This is pretty good and fairly ancient authority for belief in the doctrine and fact of an Apostolic Succession.

To get now a good, clear impression of conditions prevailing at the close of the first, and early part of the second

Digitized by Google

century, we will present as briefly as possible a picture of the Church of this period.

Trajan is Roman Emperor, having succeeded Nero. Ephesus is the chief city of pro-consular Asia. Walking along its spacious avenues, we pass under the shadow of the beautiful Temple of Diana, and see a venerable man, aged and bowed with the burden of a tumultuous life. This is the disciple whom Jesus loved, the one who reclined upon His bosom at the Last Supper, who, when younger, did run with Peter to the empty sepulchre, and did outrun Peter; who saw Jesus after His resurrection, who witnessed His ascent into heaven, who wrote about these things, and challenged the world to prove one of his statements false; he is the last survivor of the chosen twelve who companied with Jesus.

If we look at Jerusalem a moment, we shall be reminded of the awful siege by the burnt and blackened walls of the Temple standing amidst the ruins of a half-depopulated city. Still in the ancient city there is a Christian Church, and Simeon, who has succeeded James the Less, is its Bishop.

There are few left now in the world who ever saw the Lord. Ignatius, the well-known Bishop of the Church in Antioch, is said to have seen Jesus once, and some say that he was the child whom the Lord took on one occasion and set him in the midst of the Apostles to teach them a needed lesson of humility.

In most of the principal cities of the Roman Empire, which then was the civilized world, there was at this time a Christian Church. Its history is about the same wherever found. The story of one is the story of all. It began at the Synagogue, among Jews and Proselytes, and their sym-

Digitized by Google

pathizers. After a little it separated, and forming a distinct body, became a Church. Always the object of hatred, and where possible of persecution, at the hands of Jews, enduring most vulgar prejudices excited by horrible stories of monstrous secret rites and licentious practices, invariably as the Gospel was preached Christians increased. These met together for preaching and sacraments in the large room beneath the roof of some devoted disciple; or as in one instance mentioned in the Book of the Acts, a school house was used for the purpose. Christians were well known in the community for their quiet, orderly, harmless lives, for their mutual attachment, for their refusal to go to law against each other, and the heathen are on record for exclaiming: "Behold how these Christians love one another." Whatever city a Christian visits, he has but to go to the Church in that city, and no matter what he is, Jew, Greek, Roman, or barbarian, rich or poor, bond or free, he is sure of being received and treated as a brother.

At the end of the first century, churches are numerous in Asia Minor and eastern Europe. Bishops are everywhere, and well known everywhere as successors of the Apostles, and Governors of the churches in prescribed jurisdictions. Even in the cities of Egypt, churches are already established. From Rome and Italy, the Churches have spread to Carthage and other cities in pro-consular Africa. There are Churches in Gaul and Spain at this time. And besides these Churches known to have been organized, and presided over by Bishops, whose names are known to us, the Gospel has already been preached extensively, and scattered disciples of Jesus are found all over the world. The truth as it is in Jesus is contagious. You cannot hide it under a bushel. The Gospel has spreading

Digitized by Google

power. You cannot confine it. One tells another. "Good the more communicated, more abundant grows." Love will not be kept a secret. The Roman armies spread the glad tidings. People who did not themselves believe the Gospel preached the Gospel by telling about it. The Christian soldier talked about it to his comrades on the watch. The Christian merchant told about it to the inhabitants of those countries whither he went to sell his wares. Thus the leaven spread secretly, mysteriously, in a measure miraculously among the masses of men.

Such was the condition of the Christian Church when S. John, the last of the Apostles, died. Destined to endure much persecution, to suffer many vicissitudes, to encounter severe trials, it was now strong as the sun, clear as the moon, and for spiritual work in the world terrible as an army with banners.

Digitized by Google

Questions on Chapter IV.

1. Who succeeded Judas Iscariot?
   How can a bad man be a true Bishop?
2. Explain the spread of the Apostolic Church from Jerusalem to other places, and to Rome.
3. What was the form of government in the Church for fifteen hundred years, and explain what is meant by Episcopal.
4. By what three names were ministers of the highest order, successors to the Apostles, called indiscriminately in the early Church? Explain the meaning of each name.
5. Of what city was S. Timothy a Bishop? Of what, Titus? Find these places on the map.
6. Tell who S. Clement was, where in Scripture he is mentioned, and what important letters he published, and give one extract of great significance.
7. Give a picture of the Early Church at the time of the Apostles. Tell it in your own words, and make your narrative real.
8. What Bishop of Antioch once saw our Lord? Tell something about him.
9. Show how Christians at first met, and what they did in worship.
10. Give a little account of the condition of the Church at the end of the first century.
11. What did Roman armies have to do with the spread of the Gospel?
12. What is your own idea of the Gospel, and what do you think makes a Church holy, Catholic, and Apostolic?

Digitized by Google

CHAPTER V.

A Sample Apostolic Church, and Its Worship

It will be interesting to see what was the sort of daily life and worship in the earliest Christian communities and churches. History sometimes dims the retrospect of ages, and imagination refuses to see things of the past in the prosaic light of the present. We will be surprised to find many things in the Church of S. Paul's day much like that of to-day.

For a very brief period, at the very beginning, the Christian Church in Jerusalem was essentially Jewish, and a communistic community. Excepting that the believers professed faith in the Resurrection of Christ, and acknowledged His divinity, there was not much difference in the teaching and the worship from that of a Hebrew Synagogue.

At first for mutual protection the believers were almost a monastic community. They had property in common. They continued in almost incessant prayer. Every evening they had together a sort of love feast, called the Agape, which is not to be confounded with the Holy Communion service, which is referred to in the "Acts of the Apostles," where it is said that "they met every Lord's day for the breaking of bread and for prayers." Soon there came an accession of new believers. Gentiles joined the ranks, and as the boundaries of the Church extended beyond Judea, the Jewish influences lessened, local communistic communities could not perpetuate their temporary conditions,

Digitized by Google

especial endowment of miracle gradually was withdrawn, the normal taking the place of the extraordinary, until at last Peter had his vision at Joppa, and Paul was made Apostle to all the nations, and the Christian Church asserted its note of Catholicity.

As Paul went from place to place, preaching the Gospel and establishing churches, these churches began to assume a type, to follow a form we might call model, a form and type called Apostolic, which is readily distinguished; were the Christian Church, to-day, more closely allied to this type, Christian unity and Church unity, equally important, both equally the burden of our Saviour's Gethsemane prayer, would more speedily be realized.

For our description of a sample Apostolic Church and its worship we are indebted to S. Paul's Epistle to the Corinthians, and a Greek manuscript recently discovered (A. D. 1883) in a library at Constantinople by the Metropolitan Philotheus Bryennius. The title of this manuscript is "The Teaching of the Apostles." Best scholars say that this manuscript is not later than the close of the first century. It is the earliest Christian writing we have, next to the books of the New Testament. A translation of this "Teaching" can be found in any good library. It is not voluminous, and is well worth consulting. Among other things equally interesting, it gives us an account so graphic that it amounts to a picture, of a church in Syria. It tells us something of the private life of its communicants, and considerable of the public teaching, religious customs, and liturgical services of this Church.

The ministry at this early day was an established institution. Bishops and Deacons are mentioned; the Bishops at that time being in charge of churches exercised the office

Digitized by Google

also of priest. A parish was sometimes spoken of as a Diocese, and a Bishop as a presbyter, the terms being well understood, and nobody doubting that there were three orders of the Christian ministry, viz., Bishops, Priests, and Deacons.

The sensible presence of the Holy Spirit characterized every Christian assemblage. Every assembly recalled the upper room and the descent of the Spirit, and looked for a similar experience. Supernatural gifts, called by different names, such as "prophecies," "tongues," "administrations," with miraculous cures, were bestowed and allowed for a brief period, the better at the beginning to attest the Divine presence and approval. These extraordinary gifts were shared by a few only, not even all the Apostles possessing them. The few who possessed them used them sparingly.

All Christians, however, shared the common privilege of an intuitive perception of the truth, far superior to any thing known in subsequent times. As at Pentecost all had the gift of tongues, so directly after all were endowed with extraordinary mental endowment. Later Christian education took the place of extraordinary endowment, but then a heathen man newly converted seemed at once to be inspired, and able to teach the Christian doctrine. Official powers, inherent in Holy Orders, even at this period, when the Spirit seemed to blow where it listed, seem ever to have been safely guarded.

Largest latitude seems to have been allowed in public service for teaching and preaching, yet presbyters, or elders, presided as a rule, only Bishops and priests consecrated the blessed elements in the service of Holy Communion, and Bishops alone ordained men to be ministers. Some-

Digitized by Google

time in the course of the second century all unusual gifts and manifestations (Ephes. 5:18) disappeared.

Chrysostom, Bishop of Constantinople, writing in the fourth century, says that many years had then passed since there had been any manifestations of the gift of tongues, and he adds: "it is difficult, consequently, to form any precise notion of what the gift once was."

It is enough for us to understand that for a brief period, the better to attest the reality of the presence of the Spirit, God endowed some with extraordinary powers of utterance, the nature of which we cannot now wholly comprehend.

Later on S. Paul warned believers against the abuse of such a gift, and hinted that when God removed the power, imitation of its forms of manifestation was both fraudulent and dangerous. So he proscribed any unintelligible utterance in public worship.

The service of the earliest Christian Churches conformed closely to that of the Synagogue. The Temple at Jerusalem had its own Liturgy, and its bloody sacrifices, but the Jews had regularly appointed order of worship for the Synagogue, which was found in every hamlet.

This Synagogue service consisted of a series of hymns (psalms were then and are now the Jewish Hymnal), prayers, sermons, readings, and a carefully arranged order of worship was duly observed. The texts to be read on each Sabbath were the same for all synagogues and Jewish communities.

It may be, since S. Paul mentions "psalms and hymns and spiritual songs," that as early as his day there were added compositions to the psalter, and that these were sung in the service of Christians. This may be an example

Digitized by Google

of earliest Christian hymnology, for it has rhythm both in original and translation that would indicate it.

> "Awake, thou that sleepest,
> And arise from the dead,
> And Christ shall give thee light."
> Ephes. 5: 14.

It may be also that in I. S. Timothy 3: 16 we have the earliest form of Creed used in public worship. These certainly constitute "a form of sound words":

> "Great the mystery of godliness is:
> God in the flesh manifest
> By the Spirit justified,
> Of angels seen,
> To the Nations preached,
> Believed on in the world,
> Received up into glory.
> The mystery of godliness is great."

Such a creed would naturally be sung by the people, music adding to the intensity of its utterance. The Lord's Prayer naturally became the distinctive petition of Christian assemblies, since our Lord said, "When ye pray, say ye, 'Our Father.'"

The singing voice was liberally used in church, as it had ever been in Synagogue. Nobody then objected to intoning, or a choral service. Such use was universal.

The words expressing thanksgiving in current Synagogue use, such as 'Alleluia," "Amen," and the form of which our *Ter Sanctus* in communion office is a literal translation, viz., "Holy, Holy, Holy, Lord God of Hosts," were all retained in earliest worship of the Christian Church.

There is much, you see, that we have in common with the Jews, God's ancient chosen people. Christians of all men ought to be charitable and kind to the Jews.

Digitized by Google

Questions on Chapter V.

1. What was the essential difference in teaching at Synagogue and in church at earliest times?
2. What was meant by Christians having all things in common, and miracles by some of the Apostles? Were these things meant to be normal, or unusual and temporary?
3. To what two writings chiefly are we indebted for our knowledge of early Church worship and customs of Christians?
4. Explain the manuscript known as *"Didache"* (pronounced diddakkay), or "The Teaching of the Apostles."
5. What were the names of the three different kinds of ministers of that earliest day?
6. Distinguish between the functions of each, what one can do, and another cannot.
7. Explain "gift of tongues," an endowment for a brief period of early Christians, lay and cleric.
8. Describe public service in the Apostolic Church.
9. Give possible examples of a hymn and a creed in the New Testament.
10. Which was the great prayer of all Liturgies, or public forms of service? Why?
11. Is choral service ancient or modern in origin?
12. Explain association of Christians with Jews, and describe the right attitude of Christians toward Hebrews.

Digitized by Google

CHAPTER VI.

A Sample Apostolic Church, and Its Worship *(Continued)*

We call the scriptures that we read in church "the Lessons," both because they are read to the people, and are meant to be instruction for the people.

In the earliest Church the Bible was the same, letter for letter, as that of the Jews, namely, the Books of the Old Testament. These were read alike in Synagogue and in churches. Added to these scriptures, regularly read in the churches, there were repeated at first by those who had heard them uttered by the sacred lips of the Saviour, the words of Jesus. These were carefully committed to memory, and treasured by those who loved the Lord.

Soon after this, there were current written letters of eminent Apostles, or copies of the same, called *Epistles,* each bearing the name of its author, except in one instance, that to the "Hebrews." These were read also in public service, and soon came to be regarded together with the synoptical gospels (those of S. Matthew, S. Mark, and S. Luke) as of equal worth with the Old Testament writings. They were accounted canonical long before they were declared such.

The Apostles, holding an unparalleled position, their writings were regarded by all Christians as inspired. Of these Apostles S. Paul accounted himself, and was accounted officially, the equal of any. He was the most voluminous writer of them all . His correspondence to individuals and churches form to-day the bulk of the New

Digitized by Google

Testament scriptures. His Epistles were read, copied and recopied, and sent everywhere.

In every church S. Paul's Epistles were accepted as doctrine, discipline, and worship, a guide to conduct, a rule of practice, a digest of morals.

In the earliest Church, men were made Christians by the Sacrament of Baptism. There were then fairly good men who were heathen, and most exemplary men who were Jews, but not until they were baptized were they called Christians.

Christians were also called fishes in earliest times, referring to the baptism by means of which they were made regenerate.

Among the signs and symbols found in Roman catacombs is the fish.

Bishops, Apostles, or their successors, after prayer, would in public service lay their hands upon the heads of baptized adults, and by this ceremony, bestow upon them an added blessing to that of Baptism, and thus admit them to the privileges of the Sacrament of the Lord's Supper. See Acts 8, Acts 19, and Hebrews 6.

This auxiliary service to the sacrament of Baptism was known by the name of "the Laying on of Hands," and is the identical service with that which in the English language we have named "Confirmation."

In the earliest Church, Bishops only consecrated other men to be Bishops, made men priests, and ordained men deacons. The distinctive service of the Christian Church was always that of the Holy Communion. The forms of public services, called Liturgies, several of which have been preserved, are all of them the service of the Lord's Supper, the first name given to this Sacrament.

Digitized by Google

Subsequently other names were used, such as Passover, Eucharist, Breaking of Bread, and lastly and least significantly, the Mass.

The "Teaching of the Apostles" (see previous Chapter) gives us certain forms of Eucharistic prayers, not at all unlike those with which we are familiar in the ancient office found in our Book of Common Prayer.

A frequent reception of the Holy Communion was the early rule, "Let the prophets make this Eucharist as much as they will," says the Didache.

The reception of the Holy Communion at an early hour on the Lord's Day was apostolic custom.

The words of our Lord, "do this as oft as ye will," were never interpreted to mean "as seldom as you please." Very early in Christian usage, probably because the night celebration of the Communion was susceptible of abuse (see I. Corinthians 11), the morning hours were invariably associated with the Blessed Sacrament.

Very early, also, Christians reverencing the Fourth Commandment, yet desiring to honor the Lord, made the first day of the week the day of rest and worship instead of the seventh.

Seasons of the year were soon set aside to commemorate principal events in the life of our Lord, and soon the Christian Year superseded the well established order of Jewish Feasts and Fasts among all who professed and called themselves Christians.

Churches at the beginning were located in people's houses, usually in a large room at the top, entrance to which was by an outer stairway. Sometimes the loose tiles would be removed from the roof, enabling people to be let down as was the case once with the man sick of the palsy.

Digitized by Google

Heathen took knowledge of the good lives of Christians in these earliest times (*vide* Tertullian's Apology 39), though from earliest times there were found tares among the wheat. When one apostle writing to the Church had to rebuke it for lax dealing with an incestuous man (*vide* I. Corinthians 1, 2, 3), remaining in its communion, also for allowing men and women to get drunk at the Agape preceding the Blessed Sacrament (I. Cor. 11), again for encouraging or at least not discouraging its communicants from taking their quarrels and airing their grievances in a court of law, presided over by a heathen judge and infidel, when schism was so common that the Church threatened disruption, it will not do to go into ecstasy over the peaceful condition of the Church in Apostolic days.

A glance at Romans the first chapter will show us some of the dreadful conditions then confronting the Church, and perhaps make us less pessimistic as we glance about us now.

If we compare S. Paul's first Epistles with the last ones he wrote, written, by the way, from the city of Rome, we have the picture of a very different and much improved condition of things, which is encouraging to those of us who believe that the Gospel of Christ and the Church of Christ are the solvents of social difficulties, and the specifics for the cure of sin.

For a pattern of Church organization we ought always to conform to that of the earliest Apostolic period. We have right and reason to believe that as the world grows older, men and women become better. It is a serious charge against the Christian religion if this be not true. It is true, and, therefore, for a pattern of the behavior of

Digitized by Google

individual Christians, social and commercial and political usages, the present is better than the past.

The most attractive feature of the Apostolic Church is its conformity to the orderly form of service and order of ministry with which the Saviour and the Apostles were familiar, its liturgical forms of service, its suitable robes of office, and its unity of spirit preserved in the bonds of peace.

Strict adherence to the simple ordinances of Christ, the two sacraments instituted by Him, and to the threefold ministry, will always be the means by which Church Unity can be best restored.

There never can be any real Church Unity, nor any abiding Christian Unity, apart from absolute conformity to such use and order.

Bad people in the Church must not blind us to the significance of their presence there.

In a way their presence is a tribute to the work of the Gospel, and the power of the Church in any given community. If there were nothing good in the Church, bad people would never be found in it.

Their very presence is proof of a worth which they covet, but do not possess, since imitation is sincerest flattery.

"Let tares grow with wheat," the Saviour says. In time He promises they shall be rooted out and destroyed.

Digitized by Google

Questions on Chapter VI.

1. Why are scripture readings in church called "Lessons"?
2. Show how Gospels and Epistles came to be added to the Old Testament.
3. Which is older, the Church, or the Bible?
4. Explain how men were made Christians, and why before followers of Christ were thus called, they were nicknamed "fishes."
5. Show the Apostolic origin of our service of "Confirmation." Give Scriptural references.
6. What was the service of all others in the early Church? What is a Liturgy?
7. Give several names by which the Lord's Supper was known, and the significance of each one.
8. Give account of some customs of early Christians, especially those associated with reception of Holy Communion.
9. Explain the houses of those days, and where in these houses disciples met for Christian worship.
10. Relate some things to show that Christians of those days were not perfect, nor was peace always their portion.
11. State the dreadful condition of heathen at this time.
12. What is the significance of bad people in the Church? How are they to be regarded and treated?

Digitized by Google

CHAPTER VII.

The Days of Persecution

The success of the earliest Christian Church was marvellous. Every disciple seemed to be a helper in spreading the Gospel. Many are mentioned by name in the Acts and in the Epistles, among whom are holy women, helpmeets indeed in Christian work. Some of these may have banded together that, helped by organization, they could do better service for the Master. There is an allusion in Romans to an order of Deaconesses, of which Phebe of Cenchrea seems to have been a sort of superior.

With the world apparently against them, it seemed a hopeless task to convert the world to the faith of Christ. Yet this was the task assigned.

At the end of thirty years after the death of our Lord, the Gospel of the Resurrection had been proclaimed from Jerusalem eastward to the Indies and the Euphrates, and westward to the Thames.

Tacitus was a Roman historian, not at all inclined to speak or write favorably of the Christian religion or Church, yet the hard, relentless facts forced from him this admission that in the year of our Lord 68 "vast multitudes" of Christians were discovered in all parts of the Roman Empire; and we know that the Roman Empire then included most portions of the inhabited globe.

Thus, before the end of the first century, in every direction the heralds had gone, great was the company of the preachers, and the tidings of salvation had gone out to the end of the world.

Digitized by Google

This had not been accomplished without severe persecutions. The first general persecution of the ten which have become famous, extending over a period of two hundred and fifty years, was that under Nero in A. D. 64, and the last was under Diocletian.

During this period thousands of men, women and children were killed for no other offence than that of believing in Jesus Christ.

Some of these persecutions were actually legalized and executed by the personal edicts of the Roman Emperors, after whom the ten general ones are individually named. There were others more irregular, more like attacks of mobs upon persons and communities.

Generally speaking it was considered the thing to do, and meritorious to exterminate those who deserted the shrines of heathen gods, and who called themselves by the then hated name of Christian.

It cost something in those days to follow Jesus Christ, to become confirmed, regularly to receive the Blessed Sacrament, and be loyal to the Christian Church. Men who loved the Cross then had to bear its burden. It is only historically fair to say that Romans learned to persecute the Christians from the Jews.

Persecutions began in the city of Jerusalem almost the day in which the Church was born. Read the Acts of the Apostles to prove this statement. Saul of Tarsus was once ringleader of a band of persecutors, with legal authority for their dreadful work (Acts 8). That subsequently he became S. Paul should teach us to be charitable and Christian to Jews, and to expect great and good things of them, when they shall have been converted to Christianity.

Subsequently Jews who had colonized in Roman prov-

Digitized by Google

inces stirred up the Romans, who were heathen, against the Christians. Jews hated Christians, because they believed, as they believe to-day, that they are renegades from the faith of their fathers, and Jews are very jealous of the faith of their fathers.

Romans hated Christians not wholly because these would not worship their heathen gods. They did not care so much for them. But Christians claimed Christianity was the only religion, superior to and exclusive of all others. A great deal more then than now preachers declared that not to believe in Christ was anti-Christ, and that belief was essential to the salvation of the soul.

Then, also, the Christian code of morals was very insistent upon virtues the Romans knew nothing about, and cared nothing for. Some heathen forms of worship included behavior that is now regarded as vicious and most sensual, and Christianity would not tolerate such practices.

This made mad all who dared to indulge in such pastimes. It remained finally for cruel, matricidal Nero, in A. D. 64, to let loose the culmination of the people's wrath and this is the way he did it:

A dreadful fire occurred in Rome, consuming most of the city. Then and until very recently great fires frequently occurred in cities. New York has had several such, and Chicago and Baltimore and Boston have suffered similarly. Some believed that Nero was himself the incendiary of the great fire in Rome; and that to excuse himself, or to avert suspicion likely to be cast upon him, he cast all blame upon the Christians, accusing them of the crime. This was enough for an already infuriated populace. He

Digitized by Google

became a leader in inflicting the most awful crimes and suffering of which any history makes a record.

Crucifixion, throwing children to dogs, and adults to wild beasts, covering people with pitch, lighting it, and then compelling them to parade the streets until they dropped to die, were the means of torture used until an end came to the believing and unresisting disciples.

Taste for blood is, after a time, satiated with the cruellest, and so, for a little time, for very weariness in diabolism these persecutors rested from their labors, and persecution seems to have ceased.

But only for a little while. In A. D. 93, under Domitian a second general persecution was ordered. Suspecting the Christians of disloyalty to him as king, the suggestion having been made by the Jews, because followers of Christ would not make obeisance and do homage to the image of the Emperor, this Domitian, by whose edict the Apostle S. John the Divine was thrown into a cauldron of burning oil at Ephesus, and from which he was miraculously delivered, ordered a renewal of the bloody scenes in the time of Nero.

The means employed to put Christians out of the way in this persecution were the cross, the sword, the wild beast, the bath of boiling oil, the shower of stones, and the clubs in the public street.

Murderers were royally excused, and even thanked by the public authorities, if their victims were Christians. Many in these awful times fled to places of safety, and some, sad to say, renounced their religion to save their lives.

The vast majority, however, as heathen evidence attests, preferring death to a dishonest and ignominious life, re-

Digitized by Google

mained faithful to Jesus, counting it all glory to suffer even death for His Name's sake.

The ten general persecutions named after the ten Roman Emperors under whose reign they occurred, were subsequently spoken of by Christian writers as the ten plagues of Egypt.

A Roman holiday, at one time, meant the spectacle of a band of Christians thrown into the ring to be at once slain either by the swords of gladiators, or by the teeth of lions. The Roman populace would assemble to witness such scenes with the same delight and enjoyment and tokens of general festivity as we now go to the ball games, or to the circus.

Power enough and malice enough of man there were to have destroyed the Church, had not God protected and preserved it.

"The gates of hell shall never prevail against it."

"We have Christ's own promise, and that cannot fail."

The Church maintained its purity in times of persecution. Nobody joined but those intensely in earnest, and without any doubt, holy and pure.

During all these dreadful years the number of believers steadily increased, missionary zeal continued, and although for apparent reasons few edifices were built in which to conduct Christian worship, Christians met frequently "for breaking of Bread and prayers" in upper rooms of private houses, or in quiet groves by the river sides, or, as in the city of Rome, in several places which now we visit with keenest satisfaction and reasonable pride, the catacombs beneath the ground, now cemeteries as well as Cathedrals, where the faithful worshipped, and many still sleep.

Digitized by Google

Questions on Chapter VII.

1. What do you know of deaconesses in the early Church?
2. State a heathen author, and what he says of the condition of Christianity at the end of the first century.
3. How many general persecutions were there? and state what is meant by "General Persecutions" in Church history.
4. Describe persecutions of Christians in Jerusalem.
5. Explain conversion of Saul of Tarsus, and show its significance.
6. Why did Jews hate Christians?
7. Why did heathen hate Christians?
8. Explain persecution of Christians under Nero.
9. Under whom was the second general persecution? What great Apostle suffered at this time? Describe the nature of his sufferings.
10. Describe a Roman holiday at this period.
11. Give some of the good results of persecutions, notwithstanding their evil.
12. Can the Church of Christ ever be destroyed? Why not?

Digitized by Google

CHAPTER VIII.

The Days of Persecution *(Continued).*

PLINY, TRAJAN, AND IGNATIUS.

In the time of the Emperor Trajan, an important communication, sent by Pliny, his pro-consul at Bithynia and Pontus in Asia Minor, throws considerable and important light upon the condition of the Church, the impression it was making in the world, and what sufferings were endured in the defence of the Faith.

This highly educated and cultured nobleman gives in his report to the Roman Emperor his impressions, and these constitute a most valued contribution to the history of the Church at this early day.

This letter was written about A. D. 112, and is of the nature of a report with a request for instructions how to act in the novel circumstances in which he is placed. Since the letter is a most striking testimony to the all but universal prevalence of Christianity in the province of Bithynia at this time, and is the testimony of an onlooker unbiased by personal sympathy with the cause, it will be well to give here an English translation of the document, which has come to be regarded as one of the most important of the early records of Church history.

Here you have the very words of the famous letter:

"C. Pliny to Trajan, Emperor, health. It is my usual custom, Sir, to refer all things of which I have any doubts to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? It has never been my lot to be present at any examination of

Digitized by Google

Christians before. I am, therefore, at a loss to determine what is the usual object either of inquiry or of punishment, and to what length either of them is to be carried. It has also been with me a question very problematical whether any distinction should be made between the young and the old, the tender and the robust; whether pardon should be given on repentance, or whether retraction is not to be allowed to profit the man who has been a Christian; whether the name itself abstracted from flagitiousness of conduct, or the crimes connected with the name, be the object of punishment.

"In the meantime this has been my method with respect to those who were brought before me as Christians. I asked them whether they were Christians: if they pleaded guilty, I interrogated them a second and a third time with a menace of capital punishment. In case of obstinate perseverence I ordered them to be executed. For of this I had no doubt, whatever was the nature of their religion, that stubbornness and inflexible obstinacy ought to be punished. Some infected with the same madness, on account of their privilege of citizenship, I reserved to be sent to Rome, to be referred to your tribunal. But this crime spreading, as is usually the case, while it was actually under persecution, more cases soon occurred.

"An anonymous libel was exhibited with a catalogue of names of persons, who yet declared that they were not Christians then, and never had been, and they repeated after me an invocation of the gods, and offered worship with wine and frankincense to your image, which, for this purpose, I had ordered to be brought with the images of the deities; and they likewise reviled Christ; none of which things, I am told, a real Christian can ever be com-

Digitized by Google

pelled to do. They will die before they will deny Christ.

"On this account I dismissed these that reviled the Christians' God.

"Others named by an informer, first affirmed and then denied the charge of Christianity, declaring that they had been Christians, but had ceased to be some three years ago, others still longer; some even twenty years ago. All of them worshipped your image and the statues of the gods, and also reviled Christ.

"And this was the account they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error, namely, that they were accustomed on a certain day to meet before daylight, and to say in turns a hymn to Christ as to a god, and to bind themselves by a *sacramentum* not to commit any wickedness; but, on the contrary, to abstain from theft, robberies, and adulteries; also not to violate their promise or deny a pledge; after which it was their custom to separate and to meet again at a promiscuous harmless meal, from which last practice they however desisted after the publication of my edict, in which, agreeably to your orders, I forbade any associations of that sort.

"On which account I judged it the more necessary to inquire by torture from two females, who were called deaconesses, what was the real truth. But nothing could I collect except a depraved and excessive superstition.

"Deferring, therefore, any further investigation, I determined to consult you; for the number of culprits is so great as to call for serious consultation. Many persons are informed against of every age and rank, and of both sexes; more still will be in the same situation. The contagion of the superstition has spread not only through

Digitized by Google

cities, but even villages and the country. Not that I think it impossible to check and correct it. The success of my endeavors hitherto forbid such desponding thoughts, for the temples, once almost desolate, begin to be frequented; and the sacred solemnities, which had long been intermitted, are now attended afresh . . . . whence I conclude that many might be reclaimed were the hope of impunity on repentance absolutely confirmed."

To this letter, the Emperor responded thus:

"Trajan to Pliny. You have done perfectly right, my dear Pliny, in the inquiry which you have made concerning Christians. For truly no general rule can be laid down which will apply alike to all such cases. These people must not be sought after. If they are brought before you and convicted, let them be capitally punished. Yet with this restriction, that if anyone renounce Christianity and prove his sincerity by supplicating our gods, however suspected he may be of the past, let him in his repentance obtain pardon. But anonymous libels ought in no case be attended to; for it is a very dangerous precedent, and perfectly incongruous with the maxims of our age."

A little later in his reign, Trajan had personal dealings with the Christians of the East, whom he treated in the spirit of his rescript to Pliny.

An example of this will introduce us to one of the most interesting characters of Church History—Ignatius the Martyr, Bishop of Antioch.

The Emperor Trajan had arrived at this city, the capital of the East, on his way to take command of the war against the Parthians. At this time the public was incensed against the Christians because they were held

Digitized by Google

responsible for a series of public disasters, which the ignorant heathen public had attributed to the anger of the gods. The venerable Ignatius, then Bishop, was openly denounced to the Emperor as the leader of the hated sect. He was accordingly arrested and brought before the Emperor for trial.

The account of this trial, compiled by eye-witnesses, is very important and interesting, especially when we consider that Ignatius was one of the living links connecting the life time of Christ with the times we are now treating. He was a contemporary of the Apostles, one of the disciples of S. John, and the little child whom our Lord set in the midst of the Apostles.

At the conclusion of the questions proposed and answers given at this trial, these occur:

Trajan—"Dost thou then carry Him who was crucified with thee?"

Ignatius—"I do; for it is written, I will dwell in them and walk in them."

Whereupon the Emperor pronounced this sentence against him:

"Since Ignatius confesses that he carries within himself Him that was crucified, we command that he be carried, bound, by soldiers to Rome, there to be thrown to the wild beasts for the entertainment of the people."

The venerable Bishop was at once carried to Seleucia, and thence sailed to Smyrna. While waiting here for a ship, he was allowed intercourse with friends. Foremost of these was Polycarp, the Bishop of Smyrna, who had been a fellow-disciple with Ignatius under S. John. We are told that "Bishops, presbyters, and deacons, with lay people came from the churches of Asia Minor to confer

Digitized by Google

with him." Shortly after they sailed for Troas, thence to Neapolis, across Macedonia to the coast of Epirus, across the Adriatic, and so around to Puteoli, Ostia, and Rome. All along he had a sort of triumphal procession, Christians greeting him, and all sympathizing with him. From several stopping places he sent back letters to Polycarp and Churches of Asia; and, lastly, he sent forward a letter to the Christians of Rome, asking them not to interfere with the execution of the sentence, lest he be deprived of the crown of martyrdom.

These letters still remain, and are among our most valued documents and valuable evidences of the sub-apostolic Church. There are seven epistles of Ignatius accepted by the learned as genuine.

The escort, with the saintly Bishop of Antioch, reached Rome when the games were in progress and almost over. The Bishop was hurried to the amphitheatre, where the wild beasts were let loose upon him. Very soon but a few of the larger bones of his body were left. These the Christians gathered as relics, and afterward buried them in his own city of Antioch.

The first three centuries of the Christian Era have well been named "the times of persecution." Not that persecution was continuous, but Christians were liable to it at any time, and for at least ten definite periods the persecution was general.

Digitized by Google

Questions on Chapter VIII.

1. Who were Pliny and Trajan?
2. Why are their names associated in Church history?
3. Give an account of a famous letter of history, written by Pliny to Trajan.
4. What light does this letter throw upon Christian worship, and upon Christian customs and conditions?
5. What was the treatment of Christians by representatives of the Roman Emperor?
6. Now tell us, in your own language, what the Emperor wrote back to Pliny.
7. What was Trajan's personal dealings with Christians?
8. What great Bishop was the victim of Trajan's treatment? Describe his experience.
9. Give an account of his journey to Rome.
10. What about his wonderful letters, and how many are universally regarded genuine?
11. Give a name by which the first three centuries have become known, and explain the name.
12. How is it true that the blood of martyrs is the seed of the Church? Illustrate by Stephen's death in Acts 7, and Saul's subsequent conversion, Acts 8.

Digitized by Google

CHAPTER IX.

The Days of Persecution *(Concluded).*

HADRIAN AND POLYCARP.

During the period from A. D. 112 to A. D. 320, during which persecutions were fitfully rife, sometimes a private enemy would seek to get rid of a rival by putting the law against Christians into active operation.

Eusebius, the first secular writer of Church History, tells this story of Marinus in A. D. 259: "He was a candidate for a Roman office at Cæsarea. An antagonist accused him of being a Christian. The judge, finding it to be so, gave him three hours to decide whether he would renounce his religion or forfeit his life.

Theotecnus was at this time the Bishop of Ephesus. He led Marinus to the church, had a service, presumably the Holy Communion, then offering him a Bible and a sword, bade him make a choice. At once Marinus laid his hand reverently upon the Bible. Whereupon the Bishop thus addressed him: 'Adhere to God, and go in peace.' Immediately returning to the judge, he made aloud his determined profession of faith, received his sentence, and died a martyr."

It sometimes happened that anything that went wrong, bad harvest, poor business, military reverses, would be attributed to the anger of the gods against the Christians, whereupon a popular clamor was incited, and people clamored for Christians' death.

"Let the Tiber rise," says Tertullian, "and the cry will be, 'Christians to the lions!' "

Digitized by Google

This cry, *"Christiani ad leones,"* was frequently raised in the amphitheatre, and soon it would swell into a general acclamation, which was most dangerous at a time when more than now the voice of the people was held to be the voice of God.

The reign of the Emperor Hadrian is mercifully marked by an edict restraining these outbursts of popular prejudice against the Christians.

Serenus Graianus, the pro-consul of Asia, in applying to the Emperor for instructions, says: "It seems unreasonable that the Christians should be put to death merely to gratify the clamors of the people, without any trial and without any crime proved against them." Then Hadrian gives instructions as requested; he distinctly says that Christians before they are punished must be freely charged and fairly tried. "If it is shown that they actually break the laws, determine according to the nature of the crime. But, by Hercules, if the charge be a mere calumny, do you estimate the enormity of the calumny, and punish it as it deserves." The reign of Hadrian, long and comparatively peaceful, as also that of Antonius Pius, was like an oasis in a desert of sad havoc and waste.

Marcus Aurelius, conspicuous among Roman Emperors for his philosophic mind and personal virtues, was, nevertheless, one of the Emperors between the times of Nero and Diocletian who have given the name of Ten General Persecutions to the period.

The reasons for this are likely to be found in the amazing growth of Christianity, notwithstanding the opposition it encountered—the blood of the martyrs is the seed of the Church—and his firm belief that his own philosophy,

Digitized by Google

a sort of cultured Paganism, was a fair competitor with Christianity for the ear and the favor of mankind.

At this time a series of disasters occurred throughout the Empire. Added to inundations and famines, a dread plague broke out, described at the time by a physician named Galen as "a new and virulent plague." It swept from East to West, and depleted the populations. Seeing their own temples neglected, they observed the growing popularity of Christian faith and worship, and became jealous of their success. A general revival of the worship of the heathen gods many and lords many was accompanied by a general demand for the suppression of Christianity, and the Emperor, influenced by the clamor, repealed edicts hitherto published protecting the Christians from persecution, and issued new ones encouraging informers by an offer of one-half of the forfeited goods of convicted Christians, and authorizing for the first time the use of torture to force the Christians into recantation.

Conspicuous among the Christians thus sought out were Justin the philosopher, who suffered at Rome and then acquired that honorable title which has ever since distinguished him as Justin the Martyr; and one perhaps still more distinguished, Polycarp, mentioned in the previous Chapter, whose sad death is minutely recorded in a letter from his Church at Smyrna to the Church at Philadelphia. This letter bears every mark of authenticity. Polycarp was a very remarkable person in the Eastern Church, and one of the most esteemed of the early martyrs. He had been a disciple of St. John, and by him had been appointed the angel or the Bishop of the Church of Smyrna. Look in Revelation, second chapter, eighth verse, and you

Digitized by Google

will find a message from Christ to this Polycarp, delivered by the beloved disciple, the author of the book.

This Polycarp was now at least a hundred years old; at the urgency of friends, he had removed more than once to a suburban retreat, but finally was captured by soldiers sent in search of him. "The will of God be done," said he, and then he ordered food prepared for his captors, while he prayed for two hours. Then he was taken directly to the open arena, like that found in every town of any considerable size of that day.

As usual a great concourse was present at the customary games. As Polycarp entered, Eusebius, the historian, says, a voice from heaven was heard, saying, "Polycarp, be strong and play the man." It sounded more like a voice from earth and most likely was, some good Christian in the assembly thus speaking.

The great assembly, excited by his appearance, and probably admiring his aged looks, cheered him at first, and then clamored for his arrest and punishment. "Away with Atheists," was the slogan on this occasion.

Commanded by the Pro-Consul Quadratus to "swear by Cæsar," and to "blaspheme Christ," Polycarp made this famous reply, known to every student of Church History: "Eighty and six years I have served Christ, and He has never done me wrong. How can I now blaspheme my King and my Saviour?"

In vain did the pro-consul threaten him. At last condemned, the herald rushed into the amphitheatre, exclaiming, "Polycarp professes himself a Christian!" "He is the teacher of all Asia, the overthrower of our gods," shouted the Jews and heathen, demanding that a lion be let loose upon him.

Digitized by Google

Excusing himself of this on account of the games having been concluded, the rabble cried, "Let him be burned!"

Such was the fatality. The aged Bishop was unrobed, and the fuel piled about him in the middle of the arena. His prayer while he died has been preserved, and is one of the precious heritages of Christians. Here it is in a close translation. It embodies the sentiments of followers of Christ of that period:

"O Lord God Almighty, the Father of Thy well-beloved and ever-blessed Son Jesus Christ, by whom we have received the knowledge of Thee; the God of angels, powers, and of every creature, and of the whole race of the righteous who live before Thee, I thank Thee that Thou hast graciously thought me worthy of this day and hour, that I may receive a portion in the number of Thy martyrs, and drink of Christ's cup, for the resurrection to eternal life, both of body and soul, in the incorruptibleness of the Holy Spirit; among whom may I be admitted this day, as a rich and acceptable sacrifice, as Thou, O true and faithful God, hast prepared and foreshown and accomplished. Wherefore I praise Thee for all Thy mercies: I bless Thee, I glorify Thee, with the eternal and heavenly Jesus Christ, Thy beloved Son, to whom with Thee and the Holy Spirit be glory, now and for ever. Amen."

Thus died Polycarp, and "his bones, more precious than jewels, were duly deposited," says a contemporaneous record.

We must think of such saints as Ignatius and Polycarp, and there were thousands such, known and unknown, when we sing in the *Te Deum* written by Ambrose, Bishop of Milan in the fourth century, "The noble army of martyrs praise Thee."

Digitized by Google

Questions on Chapter IX.

1. Who is the great writer of Church History, after S. Luke, the author of the "Acts of the Apostles"? Describe his well-known book.
2. Tell the stories of Marinus and Theoctenus, and how nobly they died martyrs.
3. How did persecutions become general? Give a cry of the persecutors, and explain its meaning.
4. Show Emperor Hadrian's love of justice and mercy by his public acts.
5. Who was a great heathen philosopher of this period, and why was this emperor a persecutor, one of the great ones?
6. Who was Justin Martyr? Tell about him.
7. Who was Polycarp? Learn his story so that you can tell it well.
8. Where in Scripture is a message from Christ to Polycarp? What is that message?
9. Describe Polycarp's death by martyrdom. What were his last words?
10. What was his last prayer about?
11. Where in our Prayer Book service do we commemorate these worthy men who thus worthily suffered and died?
12. How do you reconcile God's suffering such things to be done by evil men with God's goodness and love?

Digitized by Google

CHAPTER X.

The Early Fathers

This is a general term in frequent use, and refers to the eminent scholars and workers in the Church in the primitive days of its history.

There have been great men since, but none are so honored as these, and these deserve all the honor they receive. In any comparison with others these shine. Distance lends enchantment, and sanctity or the reputation for it is often in indirect ratio to our knowledge of the person to whom sainthood is affixed; but all the same these early Fathers were all that history claims for them, and probably more.

God raises up great men for great emergencies. The history of any country shows this to be true. For the earliest days of the Church God gave to the Church its greatest men and minds.

The list of such is altogether too long to give. Their writings are not wholly free from errors, which is only to say that they do not claim inspiration; but to-day no clergyman's library is complete without a set of the ante-Nicene Fathers, which means those great Churchmen before the Council of Nicea, A. D. 325.

Even Apostles had to be inspired to keep their writings wholly infallible, but with all their human element, these works of the Ante-Nicene or Early Fathers constitute to-day a body of Divinity, and a compendium of theology the best one can find.

We have described incidents in the lives of some of these worthies, and will go on to describe a few more, but

Digitized by Google

mere mention of their names must suffice for the majority, and even such mention cannot claim to be complete.

You will hear, however, of such names as here are given, and not infrequently in secular literature will you find quotations from their voluminous and estimable writings. In every good library an English translation of the works of these early Fathers can be procured. Reading portions of these writings is most interesting and profitable. There are Ignatius, Justin Martyr, Polycarp, of whom we have already written, and then there are of many others these the chief: Irenæus, Tertullian, Origen, Cyprian, Clement, Gregory Nazienzen, and Dionysius, all of them Church leaders and Christian writers before the year A. D. 300.

Irenaeus

was a disciple of Polycarp, Bishop of Smyrna. He accompanied Polycarp upon his visit to Rome, and after Polycarp's death by martyrdom, Irenæus settled in Lyons, where he was elevated to the Episcopate. In his excellent works and writings he has enumerated the succession of Bishops of Rome down to his day. Evidently he thought this important, and so it is. He also tells us what Books of Scripture the Early Church thought sacred and inspired. The list of books is practically our list of canonical books in the Authorized Version of the Bible. In Irenæus' time there were apocryphal gospels as well as genuine ones, and many apocryphal epistles also, and to have him name those that were regarded genuine is a great help.

Under an edict of Severus, Roman Emperor A. D. 200, Irenæus suffered martyrdom.

Digitized by Google

TERTULLIAN

was born in Carthage, on the north shore of Africa, in the latter part of the third century. He is famous for his great and varied learning, also for his great boldness in discipleship in perilous times.

Like many enthusiasts, he became radical, which is easily understood and readily excused. He was what now-a-days we would call a total abstainer, and very rigid and ascetic in his views. People of this sort are apt to run off into vagaries, see visions, have dreams, talk speculatively, get peculiar notions of healing, and generally become a little queer, yet their goodness nobody questions.

Such a man was Tertullian, who, though his record is blemished by his accepting the errors of Montanus, a queer man of the sort we have described, the disciple in this instance exaggerating the teacher, he was withal a most influential force in the Christian Church. John Wesley, Keble, Pusey, and even Booth of the Salvation Army have reminded the orthodox that there is need of holiness among men and women who profess to follow Christ.

Tertullian was the John Baptist of his day, preaching repentance, the Elias commanding holiness, and although he was condemned for being a Montanist, which was a sort of Puritan, he wrote many learned works against every other form of heresy, and labored for Christ until very old. He died in A. D. 230.

If a Christian can be excused for anything wrong, it must be for being rigid against worldliness, and abstemious from those things so sinful in excess.

ORIGEN

was born of Christian parents in Alexandria about 185 A. D., and was baptized in infancy. He is perhaps the

Digitized by Google

greatest scholar of all the Early Fathers. As a mere boy he had memorized whole sections of the Scriptures, and it is said that he was the dread of all his teachers on account of his perplexing questions. His father was a martyr, and the boy remembered the event of his father's martyrdom.

It is said that while the little boy Origen slept, his father would frequently kiss his breast, calling it the Temple of the Holy Ghost, and thus dedicate him to the ministry.

Parents would do well to dedicate their best and brightest boy to the priesthood, and train him with this in view. The Church needs men, but only the brightest and best men.

At eighteen years of age, Origen became Headmaster, so to speak, of the School for Catechumens at Alexandria. The higher class of this school was a sort of Theological Seminary to train men for the Christian ministry. Scholars came from all over the world to get his famed instruction. He wrote diligently and copiously, and his writings were copied, and distributed everywhere. He wrote on Christian Evidences, and with an intellect so keen that he seemed to be able to confound all adversaries. He knew all heathen systems thoroughly, and like all scholarly men, he allowed his speculations to carry him occasionally beyond the bounds of inspiration, so that he was led into some errors.

Yet these, compared to the truth he taught, are merely spots on the sun of his greatness.

His life was a painful one. He chose poverty, had but one coat, no shoes, slept on the bare floor, foolishly mutilated his body, and was abused by many of the orthodox

Digitized by Google

who in comparison with Origen were ignorant, but for this very reason were very orthodox and self-assertive. Origen was made a priest in Palestine rather late in life. Jerome says: "Origen wrote more than one man can read."

Cyprian

was the greatest Bishop as Origen was the greatest scholar of the third century. He was born A. D. 200, and at first was a sort of heathen fop, living the luxurious life of a young man of means. When he became a Christian in 245 A. D., he proved his sincerity by selling his goods for the benefit of the poor. Then he began to devote himself to a holy life, which he continued uninterruptedly for ten years, when he died the death of a martyr.

Very soon after his conversion, his reputation for deep learning and piety was such that, against his most earnest remonstrance, the people would have him their Bishop in Carthage.

His administration of his episcopate in the important city of northern Africa was with unusual energy and prudence. His writings are chiefly upon the unity of the Church, a fond subject with him. He had a high ideal of the episcopate as the constructive center of the Church's efficiency and greatness, and seemed to anticipate the time now present when either from usurpation or from separation the Papacy on the one hand and Protestant religious bodies on the other hand would lose the primitive conception of the office and work of a Bishop in the Church of God. The Church of England and the Episcopal Church in America fit in perfectly with Cyprian's conception of the Episcopate.

Digitized by Google

Questions on Chapter X.

1. Whom do we refer to as "Early Fathers," and how are they distinguished, say, from latest sons?
2. Whom do we mean when we speak of the Ante-Nicene Fathers?
3. Name some of these Fathers.
4. Give an account of Irenæus.
5. Give an account of Tertullian.
6. Explain the idea of Puritanism in the Church, and show its advantages.
7. To whom is Tertullian compared, and why?
8. Give an account of Origen.
9. Give an account of his writings.
10. What have Jerome and Eusebius to say of Origen?
11. Give an account of Cyrian.
12. What important subject do his writings chiefly consider?

Digitized by Google

CHAPTER XI.

S. Alban and Constantine

We have spoken in previous Chapters of persecutions in general. It has not been possible for us to give any account of martyrs in particular. For this, recourse must be had to standard histories. Graphic accounts of the martyrdoms of famous people, like those of Lyons and Vienne in A. D. 177, of Perpetua and her companions in A. D. 181-206, and of S. Agnes and many others whose names are familiar in art as well as literature, can easily be found by the diligent student and inquirer.

There is one, however, who ought to be mentioned in this course of instruction, first because he is the first English martyr, and secondly because his story will serve as the connecting link between the times of persecution and of the Early Fathers, and that very important era of Constantine and the General Church Councils.

From the Apostles' days to A. D. 325, may well mark off one recognized period of ecclesiastical history, commonly known as that of the first three centuries, or the early days of the Church.

Then from A. D. 325 to A. D. 681 may define the boundaries of another period, "the conciliar," during which time there occurred the Six General Councils of the Church.

S. Alban ends the first, and Constantine the Great appropriately begins the second of these somewhat arbitrarily arranged epochs.

You can easily visit S. Alban's in England to-day, the city called, by the early Romans who founded it, Verulam.

Digitized by Google

There you can see the beautifully carved ancient tomb of S. Alban in the great Cathedral that still bears his name.

This good man, Alban, while still a heathen, encountered one day a poor clergyman of the Christian Church, who sought to conceal himself from his heathen persecutors. Alban from kindness of heart sheltered this poor priest in his own house. Here he was so much impressed, and so favorably, with the reverence of the priest, who spent long hours of the night in prayer, that soon he felt inclined to love and follow Jesus Christ.

"Good the more communicated more abundant grows." Many a Christian makes another a Christian by his Christian life.

The heathen were hot in pursuit of this priest, seeking to slay him. Alban conceived the idea of dressing in the minister's clothes, and impersonating him. The soldiers were tricked by the ruse, and brought Alban before the judge. The judge discovered the deception, and in his rage ordered Alban to endure the punishment which he had meant to inflict upon the minister.

Alban upon this accepted his punishment, and at once declared himself a Christian.

At first put to torture, he withstood it all uncomplainingly. Still professing his faith in Christ, the judge ordered him beheaded.

Led to the place of his execution, the soldier appointed to behead him beheld the complacency of Alban, and threw away his sword. Confessing his faith, he was beheaded with Alban. After a little the town honoring this first British martyr took his name for its title, which it has since retained.

This was about the last of the martyrdoms of the gen-

Digitized by Google

eral persecutions. Constantius afterward took it upon himself to protect the British Christians, and it was his son Constantine who treated them with greater favor still.

In the year A. D. 312, there occurred a wonderful event. Constantine was marching against Maxentius, who had usurped the government of Italy and of Africa. Constantine was born in York, England, and seems to have been brought up by his parents to believe in one God, although he did not know at all who this one God was, nor how He had revealed Himself in Holy Scripture.

One day as subsequently he was a soldier in the field on his way to fight Maxentius, he said that he saw in the sky a marvellous light and the beautiful appearance of a figure much like the cross with these words around it, *"In hoc signo vinces,"* which, being translated, mean, "by this sign thou shalt conquer."

Whereupon he became converted to Christianity. This conversion marks an epoch in Church history. Indeed this conversion of Constantine the Great changed the current of the world's progress. It is one of the greatest events that ever occurred, this of the conversion of Constantine.

He at once succeeded in overcoming Maxentius, and, together with his brother, Licinius, who had chosen Maximin in the East, obtained possession of the whole Roman Empire, which then practically meant the whole civilized world.

At once Constantine put a stop to all persecutions of Christians by a public edict, which ordained that Christians henceferth were to be allowed to worship God freely according to their conscience.

Digitized by Google

With this public recognition of Christianity by the State, the Church began anew its existence.

Constantine caused the cross to be put on all the standards, and set up at Rome a statue of himself with a cross in his right hand, and with an inscription which declared that he owed his victory to that saving sign.

From this time the cross became a familiar figure upon the altars, and over the doors of Christian churches. One sees in Rome to-day the Baptistery of the Church of S. John Lateran, called the Baptistery of Constantine, where it is said the heathen Emperor at the end of his life received Holy Baptism.

Heathen notions in those days frequently mingled with Christian ideas, and corrupted them. The heathen notion that if a man sinned after Baptism he would lose the grace of Baptism, operated with Constantine as with others of his day to defer the reception of the sacrament.

Soon after confessing Christianity, Constantine built a new Roman Capital in the East, upon the site of a town called Byzantium, and when the new grand city was completed, he named it after himself, calling it Constantinople, which means literally the city of Constantine. So it is called to-day.

It is said that Helena, the mother of Constantine, on becoming a Christian became very zealous, and going to Jerusalem, she found the true cross and brought it back to Rome.

A church, the Holy Cross (Santa Croce) is built to-day upon the spot where it is said Helena placed the cross, and in this church there is displayed to the faithful what for many hundreds of years has been said by those in authority to be a piece of the true cross.

Digitized by Google

We have put S. Alban and Constantine together, as the subjects of this chapter, because both have association with England, which under the name of Britain figured, you see, in the history of the Church in these earliest times. We will remember S. Alban of Verulam and Constantine the Great, who was born in York, the better to remind us that our Mother Church of England, if not apostolic, and there is good reason to believe that she was apostolic in her origin, was at least a flourishing Church in times immediately subsequent to the Apostles. This is worth remembering, and emphasizing to remember, especially when those who do not know better say that there was no English Church before the sixteenth century, and those who do know better persist in teaching that the Church of England had its origin in the time of the Reformation.

Britain has its martyrs, and the Church of Britain was established so early that nobody can tell exactly when or by whom, and it is no shame to any man's intelligence to believe that S. Paul, or missionaries sent by S. Paul, first preached the Gospel and established the Church in the land we now call England.

Our Church, legally called Protestant Episcopal, ordinarily called Episcopalian, or the Church, is not only pure as the purest, but it is also old as the oldest in the world.

Digitized by Google

Questions on Chapter XI.

1. Why are S. Alban and Constantine the Great put together, and why are these especially interesting to English-speaking Christians?
2. Give the name to the second cluster of three centuries, from 325 A. D. to 681 A. D., and why this name?
3. What relative positions toward these two periods, the first three centuries, and the second three centuries of Christian history do S. Alban and Constantine take?
4. Tell the story of S. Alban, and his martyrdom.
5. Describe the wonderful event in Constantine's war with Maxentius.
6. Tell more of the conversion of Constantine, its excellences and its defects.
7. What effect did this have upon persecutions, and Christianity in general?
8. State a heathen notion inhering in Christianity at this time, and how it affected Constantine.
9. Tell about the city Constantine built at the East.
10. Tell about Constantine's mother, and what she did for Christianity.
11. Was there an English Church at this time? How do you know?
12. Is our Church as old as the oldest? Prove it.

Digitized by Google

CHAPTER XII.

The Six General Councils.

A Council is an authorized assemblage of Bishops and the decrees of a Council are called its acts. A General Council is an authorized assemblage of Bishops of the whole world.

Bishops are successors of the Apostles, and governors of the Church. They are the divinely-appointed overseers, and are also the guardians of the faith.

All others are ministers because ordained by the Bishops. Bishops are therefore the source of all ministerial authority. A priest or a deacon cannot ordain. Only Bishops can ordain. All ministers save Bishops officiate, therefore, by delegated authority. Bishops are by virtue of their Divine office the constituted authority in the Church.

Now to the Apostles Christ promised the gift of the Holy Spirit to lead them into all the truth. This promise was not given to one apart from the others, but to all as a body. It was a gift to the collective Apostolate. Christ also told the Apostles that He would be with them to the end of the world. These Apostles died in the course of time, every one of them. The only way, therefore, for the promise of our Lord to the Apostles to hold true must be to hold true of their successors. Their successors are the Bishops.

Therefore to the collective Episcopate our Lord promises the Holy Spirit to guide them into all the truth. When the Bishops of the world meet together, and pray for the Holy Spirit, the Holy Spirit descends to guide

Digitized by Google

them into all the truth. Their deliberations are presided over by the Holy Ghost. They do not cease to be men, and in councils they have very often behaved very much like men, even at times like sinful men, yet when they publish their decrees, they are guided by the Holy Ghost into the truth.

Consequently we regard the Six General Councils, held when the Christian Church was undivided, to the deliberations of which all Bishops were invited, as most important, and look upon their acts, or decrees, as the infallible truth.

The dates and the places of these Six General Councils are important. They are easily learned, and are known by everyone at all conversant with the history of the Church.

Throughout the world the decrees of these Six Councils are accepted by all Churches, Greek, Roman, Anglican, and Protestant. Roman Catholics have added to these, the decrees of other Councils. Protestant Churches have imposed doctrines of other councils than these. But all Churches everywhere accept these Six, which are therefore universally regarded as the Six Councils that are General.

They are not only the Six Great, but the Six General Councils.

No. 1—A. D. 325—In Nice, or Nicea, Province of Bithynia in Asia Minor.

No. 2—A. D. 381—In Constantinople.

No. 3—A. D. 431—In Ephesus.

No. 4—A. D. 451—In Chalcedon.

No. 5—A. D. 553—In Constantinople.

No. 6—A. D. 681—In Constantinople.

Digitized by Google

The fifth and sixth are spoken of sometimes as the second and the third Constantinople Councils.

The first General Council condemned Arianism, a false teaching of Arius, a priest of Alexandria, who denied the Divinity of Christ, and said that there was a time when He was not. This Council put forth a creed that settled this question, and ever since the Church has taught the truth about eternal generation and Divine nature of Jesus Christ. The creed this Council declared is almost like what we call in our Prayer Book the Apostles' Creed. It began, however, with the plural pronoun WE, and it ended with the clause, "We believe in the Holy Ghost."

The other clauses were added by the second General Council.

The doctrine of Arius is called Arianism, and a modified development of it is commonly called to-day, Unitarianism. Constantine presided at this first General Council at Nice. He entertained the Bishops and other clergy who were present at his expense.

There were 318 Bishops present, the same number as the servants of Abraham, a mere coincidence, yet interesting. Many inferior clergy also attended. Records say two thousand people were present. The majority probably came from the East, where then the Church was strongest.

The sessions lasted three months. Many who had suffered dreadfully in the persecutions were present, adding thus to the general interest of the proceedings.

The Council met in a large hall at first, and afterward in the imperial residence. In the center of the room upon a throne-like structure there was placed a copy of the Holy Gospels.

Special attention at this early day was given to the

Digitized by Google

words of Scripture that told of the life of Christ. All Scripture is given by inspiration, but there are parts more important than other parts.

Bishops were the official members of the Council, but the opinions of those of lower rank were asked, and these took part in the discussion, of which there was much.

Day by day these continued, and not infrequently with considerable acerbity. When the decisions were reached, the Bishops put forth their decrees with the same confidence that the Apostles did at their Council, where they concluded (see Acts 15) with the words "It seemed good to the Holy Ghost and to us."

There was one man at this first Council strong for orthodoxy. His words had great weight. He was evidently a forceful speaker as well as a careful thinker. His name was Athanasius, and he was a deacon. He was scarcely twenty-five years old, and was the attendant of the aged Bishop of Alexandria.

This deacon was known as Athanasius *contra Mundum,* which means "against the world," and so forceful was his speech that it was said at the time, "The assembly was entranced and enchained; the Arians were discomfited; and the Creed was adopted by the Council."

The second Council dealt with another heresy, which denied the human nature of our Lord, and is known, like the first, by the name of its author, Apollinarianism. The Council also added to the Creed the words which are now found in what we call in our Prayer Book the Nicene Creed, words which more amply define the divinity of the Holy Ghost.

The third Council, like the second and also the fourth, was held under the presidency of the Emperor Theodosius.

Digitized by Google

The third condemned Nestorius for teaching that God and Christ were different beings, and the fourth Council, besides settling other things, condemned a man named Eutyches for confounding the person of Christ with the person of God. These two heresies have been called ever since, respectively, Nestorianism and Eutychianism.

The last two Councils were mostly supplemental to the fourth and fifth, the sixth dealing especially with a heresy that declared in Christ there was no will save that of God, which heresy has since been called the *Monothelite* heresy.

Many other things than mere dealing with particular heresy were done at these Councils, and there were other heresies than these that arose during this period of the Councils. It was a time, however, of truth-testing, and truth-revealing. Canons or rules for the Church were also the product of these Councils.

Bitterness at times marked these controversies. Discussions of doctrine are seldom without this unholy ingredient.

The Councils were not always free from undignified conduct, and occasionally even Bishops seemed to forget that "the servants of the Lord ought not to strive."

Yet, notwithstanding these objectionable incidents, finding explanation, if not excuse, in the customs of the day, God seems to have overruled all these disputes and strifes to the preservation of the Faith and the good estate of the Church.

This Faith was settled largely by these Councils, to the decrees of which we still go when we wish to know authoritatively what is the Church's doctrine, which is the very same thing as ascertaining what is the Bible truth.

Digitized by Google

Questions on Chapter XII.

1. What is the meaning of the word "Council," as used in Church History? Distinguish between the words "Council" and "General Council."
2. Give explanation of our Lord's promise to the Apostles that the Spirit should guide them into all truth, and show the application of this promise to ministers of the Apostolic Succession, and to "General Councils" of the Church.
3. Give the dates of the Six General Councils and places where they were held.
4. Describe the heresy of Arius, and tell the teacher wherein is its error.
5. Describe the Council of Nice that condemned Arianism.
6. What creed did it put forth, and how does it differ from the Creed commonly called "Apostles'," which is found in our Prayer Book?
7. Tell what you know of Athanasius.
8. What did the second Council condemn? What additions did this Council make to the Creed put forth at Nice?
9. Describe the third and fourth General Councils.
10. What inference would you draw from the bitterness of controversy and disorderly conduct at times of these Councils?
11. Give the good results of the General Councils of the Church.
12. Must the Church's doctrine always accord with Bible truth? (See Article VI. of the Articles of Religion in the back pages of the Prayer Book.)

Digitized by Google

CHAPTER XIII.

Catacombs and Early Church Buildings

The first Christian Church was in Jerusalem, an upper room of the house, probably, of Mary, the mother of Mark, though of the owner of the house we have nothing but tradition for our assertion. In this "upper room," as Scriptures call it, the Holy Communion was instituted, our Risen Lord appeared, saying, "Peace to you," on the first day after His Resurrection, and again on the first day of the week following; the Holy Spirit descended on the day of Pentecost, and here also the disciples assembled daily for a time, for the breaking of bread, a term used for the celebration of the Eucharist.

The first church building opened for public worship is thought to have been in Rome. Rome, then, it must be remembered, was the mistress city of the civilized world, and though subsequently persecutions raged there against the Christians, at the beginning probably nowhere would a community be more favorable to a new religion, while the wealth of the people would account for the erection or the purchase of a building to be used exclusively for public Christian worship.

Pudens (II. S. Timothy 4:21) may have been the distinguished Senator of that name. It was in his house that S. Paul lived. The grandson of this Pudens the Senator, was Pius I., Bishop of Rome from A. D. 142 to 147. He is said to have converted a part of a family mansion

Digitized by Google

into a church. The present Church of Santa Pudenziana occupies the same site.

Anyone can visit this ancient church site, and on descending beneath the crypt, he will readily see portions of the early Roman house, three halls of which seem to have been thrown into one for public worship.

This same Bishop, Pius I., writing to Justus of Vienne, says that a good Roman matron named Euprepia had given her house to the poor, "where now, dwelling with the poor, we celebrate the Divine offices." In the intervals between persecutions, churches seem to have been built, and at the times of persecutions Christians resorted to the Catacombs. It is certain that there were twenty-five public churches, and fifteen suburban basilicas that had underground communication with catacombs, before the Diocletian persecution in A. D. 303. Examples of these basilicas communicating with subterranean galleries or catacombs are still seen in S. Agnes' and S. Callixtus Churches in and near Rome.

After Constantine's conversion, the public basilicas or courts of justice were regarded as the normal plan for Christian churches, in some instances the very basilicas were converted to such use. Constantine was a very generous builder of churches. He gave S. Peter's and S. John Lateran in Rome. At Jerusalem he adorned the site of the Holy Sepulchre with costly marbles, enclosing it with a colonnade. At the east end of this rock-tomb he erected a basilica in honor of the Resurrection, with an atrium. He also built a fine octagonal church at Antioch, and the famous Santa Sophia at Constantinople.

In northern Syria there are numerous basilicas of the

Digitized by Google

fourth and fifth centuries still standing, and needing little more than a roof to make them ready for worship.

The Cathedral at Ravenna was built in A. D. 400, and on its very site stands to-day the Church of S. Apollinare, built by Theodoric in A. D. 493, which, with its wonderful mosaics as old as the church, we have many of us seen, and as we have seen have wondered at its preservation.

The earliest examples of church building are more than a century before Constantine's time, and the probability is that there were earlier examples still, though it is almost certain that those we have conformed to the style of their predecessors.

The normal early church we can therefore readily describe. If ever you are in Rome, be sure to visit the Church of S. Clement, called San Clemente. Until a few years ago, it was always believed that Constantine caused this church to be erected, but an Irish priest then discovered a still earlier church immediately beneath the present one.

The exteriors of Christian churches were always very plain, but the interior was always of costly material and of the highest art. Marble, bronze, sculpture, mural paintings, and mosaics were freely used, and in the furniture of the churches there was no affectation of plainness or of poverty.

The idea seemed to be to make the place of the Lord glorious. For the Communion they had gold and silver vessels, across the chancel they had silver lamps, and silken hangings were freely used. The Epistle and the Gospel were read from different pulpits, called ambones, on either side of the altar. Probably the present basilican Church of S. Clement in Rome is the nearest to the general appear-

Digitized by Google

ance and arrangement of an early Christian church of anything that we have or know. Eusebius of Cæsarea, our first secular historian, gives us a very good description of a church in Tyre, not unlike what we have given of the basilicas in Rome, save that there was no roof, and in the center of the nave there was a fountain around which the worshippers stood or knelt, there being no seats.

Pews are wholly a modern innovation, and like most things modern, not any improvement.

Eusebius gives no dimensions, but speaks in general terms of the spaciousness of the church at Tyre. The floor, he tells us, was inlaid with marble. In the center, he says, rose the altar, which already had evidently obtained the name of the place of sacrifice. This was guarded from approach by a trellis of most slender and graceful workmanship.

Lofty seats were placed around the circular apse and behind the altar for the clergy. The Bishop had his throne. Benches for those of lowest clerical rank were arranged with regularity throughout the building.

As for the Catacombs, they need little explanation. These ancient and interesting excavations, generally made in the hills outside of the city, were dug originally to procure sand and other building materials. They are in the shape of wide, rude galleries.

There are Jewish as well as Christian catacombs, but the Jewish are exclusively for burial purposes. Some of the Roman catacombs belonged to private families, the entrances to which were not secret, and are adorned with finely ornamented façades.

The Roman catacombs are the best known, though similar ones are found in Naples and other places in Italy.

Digitized by Google

and also at Alexandria, all of which are similarly made, and adorned with early works of mural art.

Chapels are not infrequently found in the catacombs, and to these the faithful resorted for worship in troublous times, also on anniversary days of the deaths of martyrs.

The catacombs are prolific in examples of symbols and painting. Scriptural subjects abound, like the Good Shepherd, Jonah cast into the sea, or swallowed by a great fish, Daniel in the lions' den, the raising of Lazarus, the multitudes fed, or a few reclining at the table, being the most common.

Occasionally a heathen subject is utilized, like Orpheus taming the beasts with his lyre, supposed to be typical of Christ by his doctrine taming the wild hearts of men.

The catacombs were used after Constantine's time for occasional services, and for interments until the close of the fourteenth century, and during all of this time the graves of eminent martyrs were visited by the pilgrims to Rome.

It is not at all improbable that familiarity with these subterranean galleries and chapels gave rise to the construction of crypts under the great churches, and also to the side chapels of all parish and Cathedral churches of any considerable size.

The Gothic and other architectural modifications of early Basilica style for churches are all practically modern, and it will be found that contrary to the general notion, utility first suggested the groined roof, the clerestory windows, and the uplifted interior.

The present taste inclines to the Gothic, but the Basilican is the most ancient style for Christian churches.

In crowded cities like New York and Chicago, where

Digitized by Google

already the commercial buildings outsoar and overtop the spires of our churches, the coming ecclesiastical architecture will undoubtedly be a restoration of the early Basilican style.

Questions on Chapter XIII.

1. Where was the first Christian Church located, and state what important events occurred there?
2. Where was the first church building located? What is the church probably on this same site called to-day, and why is it so called?
3. Define catacombs and basilicas, and give examples of some in Rome to-day.
4. Name some churches built by Constantine, and give some description of them, or one of them.
5. Describe the architecture and interior arrangements of some other earliest Christian churches.
6. Who was Eusebius, and what description does he give of the Church at Tyre?
7. Describe catacombs, show their origin, and indicate their primitive and subsequent use.
8. Show how chapels came to be erected in catacombs, and indicate their use.
9. Tell something of the art of catacombs.
10. What is the origin probably of crypts and side chapels in Cathedrals and large parish churches?
11. What is the Gothic style of architecture, and how did it originate?
12. What is likely to be the coming architecture of churches in large cities of our country, and why?

Digitized by Google

CHAPTER XIV.

Monasticism and Monks

This subject has timely interest, since not only among Roman Catholics, where we would expect it, but in our own Church recently a monastery has been consecrated by one of our Bishops, in which live an order of monks, the superior of which is a lineal descendant of the Puritans.

Whatever one may think of monastery life and those who live it, the subject is not to be dismissed in any offhand, thoughtless manner.

We are indebted to monks for many things, not least the preservation of our Bible.

Monasteries have had abuses, but so have they had their uses, as many country communities can testify. Historically, monasticism is a theme for study. It arose in earliest times to meet a need, and in large measure the system has been successful.

The theme is one, whatever you may think about it, worthy of study, and any study worthy the name must be void of prejudice.

Worldliness is sin. The parable of Dives and Lazarus proves this. The New Testament emphasizes nothing more than the sin of worldliness. Texts need not be quoted either from Gospels or Epistles to illustrate what S. John says, "If any man love the world, the love of the Father is not in him."

Early Christians realized this keenly. It required courage to stand out against customs, and to live a life of barrenness and simplicity apart from the haunts of men. Asceticism, from the day the Gospel began to be preached,

Digitized by Google

proved attractive to some men. The monastic life is fascinating to some minds. Men and women alike are moved by the appeal to relinquish everything, to be obedient to orders, to live religious lives of constant devotion, and to get away from the rush and bustle of life, and from those who love and live in its turmoil.

The deserts of Egypt and Syria were filled with hermits as early as the third and fourth centuries, the forests of Germany contained many monks in the seventh and eighth centuries, the whole domain of Europe seemed rife with monasticism in the eleventh and twelfth centuries, and mendicant orders and friars abounded in the thirteenth and fourteenth centuries.

Since the Reformation of the sixteenth century there has been a decrease in the numbers of those technically called "the religious," and those who are so called are probably much nearer the reality of their calling than were the average of their predecessors. Still monasticism survives, and monks are numerous in the countries of the old world. We shall see that some of the most prominent names of Church History are the names of those who have been monks.

A few of many must here suffice for description, and Anthony will be first, because he is foremost. Probably he was not the first to live a solitary life, though he was the first who attained to any great notoriety. S. Athanasius, his contemporary, wrote his life, and tells us that Anthony is to be regarded as the Father of the hermits.

Anthony was born in Thebaid, Egypt, in A. D. 251, of wealthy Egyptian parents, who were Christians. At the age of nineteen, he lost both father and mother, and came into the possession of considerable property. Hearing at

Digitized by Google

church one day the Gospel story of the rich young man, he at once sold all that he had, gave all to the poor, and embraced the ascetic life. Working with his own hands, he kept on giving away all he had. He lived alone in a tomb for ten years, laboring during the day, and sitting alone at night, gazing into the sky until sleep overcame him. He occupied his time when not working in meditation or prayer or study.

His reputation spread abroad. Others came to him, wishing to imitate his example. He received them as disciples. Soon there was a community. The neighboring country began to be peopled with these cells, caves dug out of the side hills, a clayey soil allowing this excavation.

Multitudes of people came to seek Anthony's counsel. Even the Emperor Constantine sought his advice. Such men made good confessors. One does not have to sin to know what sin is, or to be worldly to know what worldliness is.

The heathen feared him. The better a man is, and the more away from the world he keeps, the more will worldly men fear him.

Anthony never went to the city, except to preach, which he always did with power whenever necessity called for his presence.

Hermits and monks are likely to have visions. Psychologists may be able to account for this. It is a fact. Such people see visions and have dreams, and tell great stories of being assailed by temptations in various shapes. Strange to say, these good men have frequent experiences with the devil. Anthony tells us of demons trying to disturb his meditations by strange noises, and of appearances of beautiful women trying to disturb him, and of the devil him-

Digitized by Google

self, without any assumption of others' forms or persons, to lure him to despair. Jerome tells a similar story. Martin Luther is not behind them with his personal experiences of a similar kind.

Solitude induces this peculiar state of mind, evidently. Anthony lived a holy, and in some ways a useful life. Certainly he lived a self-sacrificing life, and died in A. D. 356 at the ripe age of 105 years.

Evidently the life of a hermit is a healthy life. To avoid any possible honors being paid to his body, Anthony charged his disciples to bury him in secret. One feels after reading the story of such a life, that the very least one can do is to say nothing against it.

There were many who lived such lives, and formed such communities. Indeed their name is legion.

From Egypt the fashion spread into other lands. Hilarion, a famous monk, whose life is written by S. Jerome, introduced monasticism into Syria. His was a most self-sacrificing life, and to him thousands resorted for conference, counsel, and comfort.

Basil of Cappadocia was the father of monasticism in Asia Minor, and his rule continues to this day the rule of the monks of the Eastern Church.

Sometimes monks were ordained as they are to-day, and so we have lay and clerical religious.

Jerome introduced the ascetic profession in the Western Church. He was such a great scholar and a man of such world-wide influence, that to him and to one not unlike him, Martin of Tours, who introduced the monastic life and institution into Gaul, we will devote another chapter.

S. Ambrose of Milan, author of the famous *Te Deum,*

Digitized by Google

founder of the church which stands to this day and bears his name in the great Italian city of the North, was the one great man of his day who was not an ascetic.

Yet so influenced was he by the current admiration for this devoted life that it is said of him: "He preached Asceticism so persuasively that Milanese mothers forbade their daughters to attend his preaching, lest they should be induced to take vows of perpetual virginity."

Asceticism is doubtless a result of Christian preaching, a sort or species of Christian practice, of which account must be taken if the story of Christianity and the Church is to be truthfully told and wholly understood.

Digitized by Google

Questions on Chapter XIV.

1. Give definitions of these words: 1, Worldliness; 2, Monasticism; 3, Monks.
2. What do you think was the origin of the system called "Monasticism"?
3. What is the fascination of the monastic life to some minds?
4. Show in what countries monasticism originated, and when and through what countries it spread, and about what time.
5. Define the term "the religious" as used in Church History, and indicate the effect of the Reformation upon the number of such in the world.
6. Who was the father of the hermits? Who tells us so?
7. Describe the life of this father of the hermits.
8. Give account and probable explanation of what are called "visions" and "temptations" of the hermits or monks.
9. Name some eminent monks of history and tell what you know of them.
10. Who introduced monasticism in Asia Minor?
11. What famous scholar introduced Monasticism in the Western Church?
12. Who wrote the *Te Deum,* and though not himself a monk, preached monasticism and advocated it successfully?

Digitized by Google

CHAPTER XV.

Saint Jerome and Saint Martin

History can best be studied by biography. The lives of great men not only remind us that we can make our lives sublime, but they also throw light upon the times and conditions in which those lives were spent.

The mere details and incidents of time past, arranged chronologically, make dull and plodding reading, except for the very few who make a specialty of that study, while biography is always interesting.

The story of men is much more fascinating than the study of things.

The story of the two men, who have been honored by being called saints, will make us well acquainted with their times, and give us further needed information of the system of Monasticism in the inauguration and pursuit of which in most important parts of the world they took prominent part.

S. Jerome is a familiar name in Church History, for many reasons, two chiefly. First, that he introduced the Ascetic profession into the Western Church, and second that we are largely indebted to his scholarship and laborious literary work for our present English Bible.

Jerome was born at Strido, near Aquileia, and was by birth a Dalmatian. His education was at Aquileia, and subsequently it was completed at Rome.

In Rome, at an early age, while studying "rhetoric and dialectics," what now-a-days we would speak of as English and Logic, he tells us himself that he fell into some of the sins which beset the students of those days, as of these.

Digitized by Google

Young men do not need to sow wild oats. The best young men do not sow wild oats. Many, however, do, and it is a pity that they do.

At the age of twenty, he was baptized, his sorrow for his sins causing keen regret, and many hours of anguish. Soon after this he returned to his home in Aquileia, where a monk well known, named Evagrius, was preaching a sort of mission.

In his public and private talks this good man and monk described Monasticism in such a way that Jerome discovered his vocation, and with a few other young men he started for the East, settling first in a desert country called Chalcis, where he spent three years.

He tells us that here he had those usual visions, experiences, sensations, and temptations which accompany and beset solitary seekers after perfection. A letter he wrote at this time to a friend named Heliodorus gives us insight into his thoughts. Here is a part of it:

"Brother, what dost thou among secular men? How long shall the weight of a roof press upon thy head? How long dost thou hold thyself a prisoner in the smoke of cities? What dost thou fear? Poverty? Christ calls the poor blessed. Labor? No one that striveth is crowned without hard work. Dost thou dread to lay thy fasting body on the bare ground? But thy Lord lieth beside thee. Does the infinite vastness of the wilderness frighten thee? Walk in spirit through the land of paradise, with thy thoughts up in heaven, and thou shalt never heed the desert."

It matters not what we think of Monasticism; after reading this, it will be well to remind ourselves that never has any self-indulgent man, who in this life sought soft

Digitized by Google

things, been called to be a saint, or received lasting honor from his fellows.

The next we hear of Jerome is in Antioch in A. D. 381, where a Synod was held under Bishop Damasus. A Synod is a little, local Council, of importance to a community, or a section of country, but without the powers or the authority of a General Council. Jerome was the secretary of this Synod in Antioch, and at its conclusion the Pope, evidently impressed by his ability, appointed him his own secretary. In Rome he soon was regarded as the foremost priest. Some even spoke of him as a probable successor to the famous Episcopate. He, however, had no such idea.

Whenever and wherever he preached, he advised people to pursue the monastic life. This he did with such fervor and success that both men and women adopted it.

And when the Pope, or Bishop, of Rome (very early the Bishop of Rome began to be called Papa, or Pope), died, some of these people who wanted to follow Jerome and live the monastic life, went with him to Bethlehem and settled there. Among these followers were Paula, a wealthy Roman widow, and her three daughters, Blessilla, Paulina, and Eustochium.

In Bethlehem Jerome spent the remaining thirty-two years of his life.

Paula built two monasteries at Bethlehem, one for men, another for women. Jerome sold his little patrimony and contributed it toward its cost. He lived himself in a little cell in a limestone formation near the grotto of the Nativity, over which Constantine had built the Church of the Nativity, to protect the place where it is said our Blessed Lord was born.

Here in the humble cell Jerome conducted an exten-

Digitized by Google

sive correspondence (writing letters was more laborious then than now), wrote elaborate treatises, took part in the theological controversies of his day, and though not of the world, kept in touch with its thought, and largely influenced its opinions. He was a great student of Hebrew. It is said that he studied with his hand resting upon a skull, the better to remind him that "in the midst of life we are in death." Art in all the ages has thus represented the diligent student, with long flowing beard, whose face to many has thus been made familiar.

His greatest literary work is a good Latin translation of the entire Bible, the Old Testament from the Hebrew and the New from the Syriac, the language of the Holy Land in our Lord's time, in which the Evangelists and Apostles originally wrote.

This Latin translation of Jerome's is known as the Vulgate and is still the standard Latin Bible. It was the authorized version of the whole Western Church until the sixteenth century, and still continues such in the great Roman Catholic communion.

From this Vulgate, an English translation was made at Douay, which now is authorized also by the Roman Catholic Church.

That we may not make mistake in thinking that Saints are perfect men, and as an encouragement to those of us who, conscious of imperfections, are still trying hard to be what we want to be, it is well to state the truth and tell you that though Jerome deserves to be called a saint, and was a man of great learning and intense devotion, he was at times intemperate in his controversies, contentious, and irascible in temper, and by no means calm and placid in disposition. God has all sorts and conditions of men to

Digitized by Google

deal with, and out of them all He makes those who are not only called to be, but are saints.

St. Martin of Tours is the man who introduced the monastic institution into Gaul, or France as we now call it, about A. D. 350.

He was noble-born, and for a time was a military officer in the Roman Empire. Converted at an early age, he became a monk, and like most military men who become Christians, became a zealous follower of Christ.

He was a great preacher and gained many converts. He destroyed heathen statues, erected Christian churches, founded monasteries at Poitiers and Tours, always retaining his love for the monastic life, though he was made the Bishop of the latter city.

He continued to live in Tours, presiding over the monastery as its abbot, and over the Diocese as its Bishop.

At his death he was followed to his grave by more than 2,000 of his monks. His shrine continues to be the chief spot for the visitation of pilgrims to France.

Like many of the monks, St. Martin was a man of birth, wealth, education and genius. His military education made him an adept in organization, for which he is chiefly noted.

From the precedent of St. Martin of Tours, the abbot-Bishop, and the fact that the Church in Britain was largely recruited from Gaul, the monasteries of which for many years were famous schools of learning, we may understand that most of the sees of the Celtic Churches were founded in monasteries, instead of great cities, as was the custom of the Church in other parts of Europe.

Naturally there was close alliance between places so

Digitized by Google

adjacent as Britain and Gaul, or England and France as they are known now.

Three British Bishops attended a Council held in Arles in France as early as A. D. 314, and Augustine was consecrated Bishop of Canterbury, England, in France in A. D. 598.

So for many years foreign influences flowed into the English Church through the neighboring channel of Gaul.

Digitized by Google

Questions on Chapter XV.

1. Define "Biography," and tell its use in the study of history.
2. Why are some men in the early Church called "Saints"? Does "saint" mean that the man is perfect?
3. Why is the "Holy Catholic Church" in the Creed said to be "the communion of saints"? What do you mean when you say "I believe" this?
4. Give two chief reasons for considering Jerome one of the greatest men of Church History, and for honoring him with the title of saint?
5. Give a general account of the life of Saint Jerome.
6. To whom did Jerome write a famous letter, and what is the purport of this letter?
7. How did Jerome come to go to Rome?
8. Describe Jerome's monastic life, and tell where it was spent.
9. Tell something about the Vulgate version of the Scriptures.
10. Who was Saint Martin of Tours? Where is Tours?
11. Show why English-speaking Christians are especially interested in S. Martin.
12. Name two great events in France in which English Bishops participated.

Digitized by Google

CHAPTER XVI.

Great Events of the Conciliar Period

The conciliar period extended from A. D. 325 to A. D. 681. We have considered the acts of these councils, and have studied the lives of some of the great men of the Church during the time in which these councils were held. Now, we will look at a few of the most important events which occurred in the world and in the Church during this same period.

The scholar will sympathize with the author when he considers the difficulty involved in attempting to select from the numberless things the few of most importance affecting the history of the Christian Church in a period of some three hundred years.

When Constantine was converted, and the Church found favor with the State, and one State practically ruled the world, with the Christian religion established as the religion of the empire, one might very naturally look for peace and prosperity.

But while general persecutions ceased, and prosperity in places was apparent, peace was not the Church's portion.

The Christian Church will never be superseded, nor will Christianity ever be wholly obliterated. Yet history already shows places once strongholds for Christ and His religion now the centres of Mohammedanism or heathenism, and some as waste as plains in a desert; and there is scarcely a period of twenty-five years in the whole course of the Redemption era, when the Church has not had to fight either for its doctrine or its very existence.

Digitized by Google

To the terror of the Christian, Julian, since known as the apostate, came to the throne in A. D. 361, and at once began to do everything in his power to overthrow Christianity and to re-establish the old religion of the Empire, when there were gods many and lords many, and living emperors among them.

When a man can get people to believe that he is a god, and worship him as such, there is terrific temptation to establish a religion that encourages such worship and adoration.

This Emperor Julian got about him all who favored paganism, then he deprived the clergy of their livings, ordered the churches to be closed, and put up images of the heathen gods wherever he could find public place to set them.

The distractions of Christians caused by current heresies, with the bitterness of contending factions, made easier this diabolical work of the Emperor.

At one time it seemed portentious for the Church, but fortunately Julian's reign was of short duration, and at his death there seemed to be no successor to carry out his evil designs. Another trouble came in this fourth century from the incursions of the hordes of barbarians from the north, who swept everything before them, falling upon the Roman Provinces everywhere, overrunning the countries of the West, and influencing immediately for evil, though remotely for good, places as familiar to us as Britain, Germany, Italy, and Spain.

When the military power of Rome was strong and aggressive these savage peoples had been kept in check and largely colonized, but now that the Empire was concerned more with affairs in the East, these Northern European

Digitized by Google

barbarians came down in multitudes, first invading the outposts, and then storming the Empire's citadel in the very heart of Rome.

These incursions, foretold in prophecy by Daniel, now told in story by every secular European history, had serious affect upon the Church, and for a time threatened indeed to destroy it. They had no regard for law. How could they be expected to have any for religion? Social usages of a civilized people were unattractive to them, and were opposed. What they had done when unrestricted by Roman arms, they now proposed to do since again they had their freedom.

So in the most civilized portions of the world savages sought to inculcate their beliefs, and establish their customs. Not infrequently it has happened, however, that people coming to scoff have remained to pray.

Not by might, but by prayer, through the gentlest measures of the spirit of righteousness, peace and joy, the Church at length became the conquerors of these savages. Leaving their home for booty, in time they returned to their homes civilized, Christianized, equipped by God to do their duty.

Most of us are to-day the descendants of these northern savages who, becoming Christians, made the very best Christians in the world.

Still another trouble came to Christianity and the Church; this time the greatest trouble, not yet overcome, seemingly almost irremediable.

While in the West alarm was caused by the barbarian incursions, from the East came like an avalanche the followers of the prophet Mohammed, who in 620 A. D. began

Digitized by Google

a movement that has been to the religion of Christ, its most determined and grievous enemy.

Conquering not by love, but by fire and sword, it compelled hundreds of thousands in Arabia to submit to its sway, and then began its aggressive work throughout Southern Europe.

The religion of Mohammed is not wholly heathen. In this lies its power against Christianity. It is a mixture of truth and error. It adds to the Sacred Scriptures, a pretended revelation made to Mahomet, which is called the Koran. It acknowledges Jesus Christ as chief of the prophets before the coming of Mahomet or Mohammed, whom these believers regard as next to God.

The one rallying cry of their faith is: "There is but One God, and Mohammed is His prophet." In time the holy places of the Holy Land were overrun by these men. Jerusalem is to-day in their power. Saint Sophia of Constantinople is a mosque. Persia and Syria and all North Africa are under Mohammedan rule. Spain bears in its finest buildings the marks of Mohammedan sway.

The Church of Christ received a terriffic blow and setback from the Mohammedan religion. To-day most of the ancient apostolic sees are completely surrendered to this false religion. Constantinople, Ephesus, Alexandria, and Jerusalem are no longer Christian.

Added to these troubles, there were secular ones which for the Church and the religion of Christ, constituted times of sorrow.

The Roman Empire had seen its day. It was rapidly falling to pieces. From being mistress of the world, Rome was retiring to be the capital of Italy. Without was opposition to her rule. Within there were contending factions

Digitized by Google

for supremacy. The Church always feels the life of the State, is influenced by it in a measure, and to some extent reflects it.

With Goths, Vandals, and Huns ramming its very gates, with armed troops, fighting for a false religion, crushing all before it, looming up in the near distance, with factions contending in the State, and doctrinal discussions making enemies within the Church, the outlook seemed dark.

No wonder that at the beginning of the seventh century the Roman citizen was effeminate. The youth loved luxury more than integrity. Patriotism was at a low mark, Christianity was not at its best.

It was a time for Divine interposition, and subsequent events prove that in an emergency, Christ upholds His Church.

It is not easy to tell in detail how, but it is a fact for which we cannot be too grateful that the progress of Mohammedanism was checked, and followers of the false prophet had to retire to the East, where since they have stayed, prosperous in a measure, sad to say, but never again aggressively missionary, we are glad to relate.

Present events would justify the prediction that slumbering heathen nations in the extreme East, influenced by our most modern and Western civilization, will shortly become Christian, and that then the seemingly hopeless Mohammedans of Central Asia and Eastern Europe will be brought into the knowledge and obedience of Christ. Wild dream and very distant vision, some may say. Wilder dreams than this have been realized, and, believing in a God with whom a thousand years are as a single day, the Christian can afford to wait. Some day something will

Digitized by Google

happen to Mohammedanism akin to the great battle at Tours in A. D. 732, when under Charles Martel, the hammerer, the son of Pepin, Franks and Germans fell upon the sons of Islam and, with a record of 300,000 Mohammedans slain, their rout was complete, and they were hurled back to the East.

When this other thing, we speak of, happens, Mohammedanism will be at an end, and the cry of their children will be: "Great is God—one God—and Jesus Christ His Son!"

Digitized by Google

Questions on Chapter XVI.

1. What are the limiting dates of the "Conciliar period," and why is this time called such?
2. Did peace wholly reign when the general persecutions ceased? Has peace ever reigned undisturbed in the Church? Explain why it cannot ever do so, while the Church does its work.
3. Tell the story of Julian the Apostate, and show why he was so called.
4. Describe what is known in secular history as the incursions of the barbarians.
5. Were these incursions foretold in Holy Scriptures? If so, where? (See *Daniel.*)
6. Describe effect of these incursions upon the Church, and its reciprocal influence upon those who made the raids.
7. Describe Mohammedanism, and show its power as an enemy of the Gospel and the Church.
8. Name some of the early sees of the Church now wholly lost to Christianity, and under Mohammedan sway?
9. How did the disintegration of the Roman Empire affect the Church?
10. State condition of the Church at beginning of the seventh century, and show how it reflected the condition of the State at this time.
11. Who finally destroyed the Mohammedan power in the West, and what has been its history since?
12. Give some reasons for present-day occurrences to justify the hope that shortly Mohammedans will substitute the cross for the crescent, and become believers in the Divinity of Christ.

Digitized by Google

CHAPTER XVII.

The Rise and Growth of the Papacy

In considering how the successors of St. Peter as the Bishop of Rome became Popes, and how to this episcopate there came in time to be ascribed superior rights and powers until at last the Pope is known as the Universal Bishop, the Vicar of Christ, the Supreme Governor of the Holy Church throughout the world, in whom there lodges infallibility when he speaks officially upon Church doctrine and order, will be to continue our study of Church History.

We are not digressing, therefore, from our stated course of instruction, nor can we consider the rise and growth of the Papacy unless we mention many facts of much importance.

The real reason for the present developed Papacy is found in the early prominent position and influence of the see city of Rome. Primacy came orginally from pre-eminence of the city, not the man nor his office. This primacy was awarded to the Bishop of Rome at a very early day, a primacy like that awarded to Peter among the Apostles, honorary, deserved, and willingly accorded, but not claimed as a right. Peter was *"primus inter pares,"* first among equals. So were the successors of Peter. No Bishop of Rome for a full five hundred years presumed to interfere with any other patriarchate than his own. Peter did not preside over the first Apostolic Council, but James the Bishop of Jerusalem, in which city the council was held (Acts 15).

Paul withstood Peter to his face; which he scarcely

Digitized by Google

would have done, had not Paul felt as he said, "Not one whit behind the chief of the Apostles."

The Bishop of Rome did not preside at the first General Council of Nicea, but Bishop Hosius of Cordova. As a matter of fact, the Bishop of Rome was not present at the first Council of Nice. Pafnutius, a presbyter of Rome was there, and spoke against the enforced celibacy of the priesthood. Although the Bishop of Rome was absent, the Council was held, its acts declared, and by courtesy these declarations were sent to the Bishop of Rome.

In the early history of the Church, Milan, Aquileia, and Ravenna were provincial Churches wholly independent of Rome. Not one of these acknowledged anything but a primacy of honor to the Roman see.

It does not belong to the work of a historian to explain texts of Scripture, but the word "Rock" in S. Matt. 16 :18, does not mean Peter at all, but refers to the doctrine which Peter had just confessed, namely: "Thou art Christ, the Son of the living God." No writer before the seventh century ever explained this word of Christ in any other way than this.

Ancient fathers invariably speak of the Keys of the Church, never of S. Peter.

Ancient Councils speak of the independence of patriarchates, and because Rome was the capital of the Empire, never because Rome was the see of S. Peter, precedence was accorded her.

As late as 595 A. D., when the Western Empire was destroyed, and Constantinople had become the new seat of the Empire, the patriarch John not unnaturally assumed the title of "Œcumenical Bishop." Gregory the Great,

Digitized by Google

Gregory the first, Bishop of Rome, stoutly protested, wrote a long letter, berating John, ending it with these words: "How great is your pride who seek to be called by that name by which no one has presumed to be called who is really holy."

The superior position of the Roman see grew out of perfectly natural causes.

Notwithstanding the fact that Rome played no leading part in the first four General Councils, that on several occasions the opinion of the Bishop of Rome was paid no attention to by the Eastern Church; that Honorius the Bishop of Rome was condemned and anathematized by the sixth General Council, political and moral influences combined to give to Rome a sort of primacy.

The wealth of Rome, the deserved reputation it had for orthodoxy, the precedence it had in other things, made it easy to go to her as a court of appellate jurisdiction, and served to bestow upon her a kind of prestige among other Churches.

In the early part of the sixth century, Dionysius Exiguus, a Roman abbot, published a work, in which he had collected the canons of the general and of the most important provincial councils, and to these he added a collection of the decretals of the Roman Bishops in reply to various questions submitted to them. This work immediately received the confidence and approval of the Church, and soon became the acknowledged text book of ecclesiastical law.

It is believed that this well-known work had a very important influence in shaping the papal monarchy in the Western World, since in it the author had given so prominent a place to the papal decrees.

Digitized by Google

As late as Justinian's time, however, the Crown claimed the right of confirmation of a papal election, and Justinian the Emperor once meditated seriously the elevation of Constantinople to the primacy of the whole Church. It remained for Pepin to make the donation to the Bishop of Rome and his successors, which was the beginning of the temporal power of the Pope.

Gregory the Seventh, commonly called Hildebrand, accepted a title that Gregory the First declared no holy man could accept, and did more than any other Pope to make ready for the decree of the Infallibility, which was not formally declared as a doctrine of the Church until A. D. 1870.

There is nothing like a truthful study of Church history for the avoidance of error and the acquisition of the truth.

That which has been held always, everywhere, and by all to be true is true, but many things proclaimed to be true are false, and things believed by many to be ancient are found to be very modern. The Papacy is a modern invention. The Pope of Rome is merely the Bishop of Rome by virtue of his consecration to the episcopate. If others wish to defer to his judgment, well and good; but to say that by virtue of his succeeding S. Peter, he has power and authority over the whole Church, is first to assume that he does succeed S. Peter as Bishop of Rome, a fact not at all certain; and second, is to fly into the face of historical records.

Papal supremacy is a modern notion. S. Peter never heard of it. Nor did his successors for hundreds of years. As long as the Roman Church perpetuates this notion it encourages schism and prevents Church unity.

Digitized by Google

Questions on Chapter XVII.

1. Define these terms clearly: (1) Bishop of Rome; (2) Pope of Rome; (3) Universal Bishop; (4) Vicar of Christ; (5) Pontiff.
2. What is the real reason for the development of the Papacy?
3. Explain what is meant by the Latin phrase *"Primus inter pares."*
4. Who was president of the first Christian Council, and why not S. Peter?
5. What is the significance of the absence of the Bishop of Rome from the first General Council at Nicea?
6. Name at least three early provincial Churches of Italy wholly independent of the Bishop of Rome.
7. Who first assumed the title of "Œcumenical Bishop," and what Bishop of Rome rebuked him for so doing?
8. Give definition of the word "Rock," as used by our Lord of S. Peter; also explain about the KEYS given to S. Peter, and to other Apostles as well.
9. What important book of the sixth century strengthened the doctrine of the papal supremacy? Who was its author?
10. Show how the greatness of Rome itself was responsible for the growing assumptions of the Bishop of Rome.
11. What Roman Bishop finally assumed the title of Universal Bishop, and did most to make ready for the decree of papal infallibility?
12. Tell what you think of papal supremacy, and whether it is an ancient truth or a modern notion.

Digitized by Google

CHAPTER XVIII.

Dark Days.

The Christian Church, like any other institution, or individual, for that matter, in this wicked world, has its ups and downs, its period of prosperity and its times of adversity, hours of brightness and seasons of shadow.

This portion is a part of probation, an element of testing, and if it prove to be an experience of present pain, it will insure endless good. A student of history must be careful to have and constantly to use a broad vision, and a liberal retrospective.

Dark days are not wholly dark. The dark ages were occasionally illumined by bright incidents.

There has never been a time when there was not holy men, and even in epochs which generally were sad and unsatisfactory, the leaven of holiness was working, and righteousness, peace, and joy in the Holy Ghost were the portion of many among those who professed and called themselves Christians.

With this warning, let us consider the ages known popularly as "dark."

Those extend from the ninth to the twelfth centuries speaking generally, though there were dark enough experiences for the Church in centuries both preceding and following these.

Secular events combined with internal controversies to produce these dark days.

In a word, worldliness that crept into the Church when Constantine's conversion made the religion of Christ popular, grew apace until the time of the great Continental

Digitized by Google

Reformation, when it received a check, but by no means a fatal shock. Worldliness is still in the Church. There is no promise made by a Christian of greater seriousness and importance than that of renouncing the world. Would that its meaning were better understood! Would that the sacred oath taken by every baptized Christian were better kept!

During these dark ages, the Church was greatly troubled by controversies in Theology. Doctrinal discussions were constant. Bad blood coursed through the Church's veins on this account. Heresies crept in unawares. The papacy idea grew apace, and strengthened with its growth. Simony, the sin of buying and selling Church preferments, named from the sin of Simon Magus (see Acts 8), became quite common. Scandals were rife about the lives of Bishops and other clergy, and there were signs in the Christian religion and in the Christian Church, especially that portion associated with the Church of Rome, of corruption and a general decay.

The tendency of the feudal system, a system described in any secular history of the time, was to make all tenures hereditary. The temporalities of the Church felt and suffered from this tendency. One example of many must suffice here.

In A. D. 925, on the death of the Archbishop of Rheims, who had been poisoned, Count Herbert compelled the clergy to elect his son Hugh, then four years old, when at once the Count seized upon the temporalities of the office, property of much value. This election was confirmed by Pope John X., and a Coadjutor Bishop was appointed to administer the see while the boy was being educated. In A. D. 932, Rheims having fallen into the

Digitized by Google

hands of a different political party, Pope John XI. made a man named Artold, the Archbishop of the see.

The contest for this see continued for thirty years. Provincial Councils discussed the subject. Meanwhile a third Pope, Agapetus II., peremptorily ordered the restoration of Hugh, and Artold presented a letter from the same Pope commanding that he be recognized as the Archbishop.

Such doings and factions among men of great wealth and power, with the consequent intrusion of unworthy men into Church positions of prominence, and the scandal of sinful lives are dominant elements of Church history through the ages called, and rightly called dark. Naturally the see of Rome was the largest and the richest plum for avarice and ambition, and for all this period it was contested hotly by rival factions of Italian nobles.

In 1045 A. D., there were actually three Popes of Rome at once, each claiming the primacy: Benedict IX., Sylvester III., and Gregory VI.

The difficulty was settled finally by retiring the first to a monastery, declaring the second to be an intruder, and deposing the third for simony at a council summoned by the interposition of Henry III., the Emperor of Germany, whereupon Clement II. was made Pope upon the selection of the Emperor, and may be the Church had rest for as much as forty days.

During these dark ages, as a result of doctrinal discussions, a general belief was fostered in the cultus of local saints; in the veneration of relics; and in the virtue of pilgrimages, with the indulgences granted to those who made them.

It is true that all this time, and for a long time afterward, indeed until A. D. 1870, when Papal Infallibility

Digitized by Google

became a closed doctrinal question in the Roman Church, there were those who opposed this trend toward error, nevertheless the trend became an avalanche in force, and carried all before it.

Gross fictions, forged decretals, stories of miracles all sprang up in this period, and were all commonly believed; most of which have since been proved to be absolutely false. When Thomas Aquinas, in A. D. 1250 wrote his great book entitled *Summa Thelogiae,* the authority to-day in the Church of Rome for Theology, he accepted, no doubt believing them to be true, all the mass of matter which had been invented and had accrued in support of papal pretensions. He adopted the work of Gratian, who wrote before him, on Mediæval Canon Law, and who in good faith accepted all the forgeries and falsifications of the previous ages. Aquinas also adopted the forgeries published in his own time of a collection of passages from Greek Councils and fathers, calculated to establish that the Bishop of Rome was recognized as sole authority on all doctrinal questions from primitive times. Gratian says the Pope of Rome is above all law, and in this respect compares him to Christ.

Aquinas says the Pope has the right to establish a new confession of faith, and whoever rejects his authority is a heretic, for it belongs to him alone to decide on every doctrinal question. (*Summa,* II. 2, Q. I, Art. 10; also Q. XI., Art. 2, 3.)

This doctrine met with much opposition, but it continued to grow, until at last it received formal proclamation synonymous in the Roman Church with universal acceptance.

The same story could be told of the doctrine of the

Digitized by Google

Immaculate Conception, which was not decreed as an article of faith until A. D. 1854. This doctrine teaches that the Virgin Mary was born without sin.

Once the seed is sown, it is difficult, impossible even, to prevent the bearing of fruit, even when the times are better.

The doctrine of development, by which is meant the slow and ripening processes accompanying an idea from the time of its first proclamation to the date of its final acceptance, will fully account for ideas and articles of faith now prevalent and believed in the Church of Rome. We are studying history, remember, and not judging individuals, nor passing censure upon our brethren.

It is to be said of the great Roman Church, with all its faults and follies, that it has always been a power for good in the world, and perhaps never such a power for good as it is at this day. It should also be remembered, especially by Orthodox Christians, that the Church of Rome has always been consistently and persistently the advocate of the Divinity of Jesus Christ. Other ancient sees have lapsed and some ceased. Rome is to-day as she has been from the beginning, strong as a rock for the declaration made by S. Peter: "Thou art the Son of the Living God." "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son" (I. John 2:22).

Let us pray for Church unity, believing that it will surely come, and let us pray intelligently, never thinking unity is possible apart from association with the great Apostolic Church of Rome, a very large and a very important branch of the Church of Christ.

Digitized by Google

Questions on Chapter XVIII.

1. Define what are called "dark days" of the Christian Church, and show how these dark ages are not generally rightly understood.
2. What is the general time limit of these dark days?
3. Give a good, clear idea of what is meant by the vow of "renouncing the world."
4. What is Simony? How did this contribute to the dark ages? what is the first instance of simony in the history of the Christian Church?
5. What is feudalism? Give one conspicuous example of it.
6. Name several *dominant elements* of the dark days of the Church.
7. How many Popes of Rome have there been at one time? Tell the story.
8. Name doctrinal tendencies and errors of these dark days.
9. Who was Thomas Aquinas? Tell of his great work.
10. What is meant by the "doctrine of development"? Show how this idea has worked in the Roman Catholic Church.
11. What ought to be the attitude of Christians not of the Roman Church toward this branch of the Catholic Church?
12. On what great fundamental doctrine has the Church of Rome always stood firm and faithful? The significance of this?

Digitized by Google

CHAPTER XIX.

The Crusades

The Middle Ages cannot be considered without a reference to those wonderful religious movements inaugurated by a people zealous, not a little fanatical, so somewhat unreasonable, whose motive primarily was to add to the glory of God by recovering the Holy Land and holy places from the power of the Mohammedans.

It is difficult for us to-day to share their feelings, but put yourself in their place, make real the news of the loss to the Christian Church of the possession of the Holy Land, with all that its associations involve, and it may be that for a moment you will sympathize with the outraged feelings and determined zeal of the Crusaders.

It may be that we have become too reconciled to a condition of affairs involving the Church's honor, and are less interested than we ought to be in changing such a condition. If missionary spirit were what it ought to be the Holy Land would be Christian, and so would the whole world be Christian within a century.

Until the Turks came into possession of Jerusalem about A. D. 1065, under the charitable rule of caliphs Jews retained their synagogues, Christians maintained their monasteries and churches, and Mohammedans worshipped in their mosques.

Then pilgrims from all over the world visited Palestine and returning, told their stories of its wonders. Some wrote narratives and books about the sacred places. Some of these books you can still consult. Here they are: Euse-

Digitized by Google

bius, A. D. 360; Jerome, A. D. 380; Bernard the Wise, A. D. 867; Saewulf, A. D. 1103; and Benjamin of Tudelo, A. D. 1173. But when the Turks took possession, they were immediately intolerant of Christianity.

Holy places were defiled by them. Christians were badly treated. Returning pilgrims told about these insults and profanations.

The Byzantine emperors being afraid or unwilling to afford help, Symeon, the Bishop of Jerusalem in A. D. 1093, commissioned one Peter the Hermit, on returning home from his pilgrimage, to seek aid from Rome and the Western Church.

Urban II., then the Pope, authorized Peter to begin at once the preaching of a crusade, which he did both in Italy and France with such fervor and success that multitudes became his converts, and all Europe was stirred with wildest enthusiasm.

After two Councils were held within a year in France, and 14 Archbishops, 225 Bishops, 100 abbots and thousands of other clergy and people, in frenzy and tears, took oath to engage in a crusade, the Pope took part by addressing the people from a pulpit in the market-place of Rome. "It is the will of God!" cried the assembly as he concluded, and again thousands took the oath, attached the sign of the cross to their shoulders, and said that they were ready to go at once to restore sacred places, capture the Holy City, and relieve their distressed brethren.

The contagion spread to all classes and all conditions of men, women, and children.

The Church assumed the care and responsibility of any one who would go. Rich people gave their lands, and poor people begged for funds.

Digitized by Google

Women put on men's clothing, servants left their masters, ministers wore weapons, and all society was disorganized.

So anxious were the multitudes to go that before preparations could be made, the hordes set out under Peter the Hermit, and marched across Europe. Without provisions, they plundered. Thousands perished by the way. The strongest at last got as far as Constantinople, and then crossed the Bosphorus. Under the walls of Nicea, a battle was fought, in which the Christians were sorely defeated. Then a massacre took place, and the end of this first crusade was an immense heap of whitened bones, which remained as a monument of an ill-guided undertaking for many years after.

The spirit of the Crusaders lived on, however fatal its first venture proved.

There were seven of these Crusades in all, the last one ending fatally, and the Christians losing all their power in the Holy Land, A. D. 1291.

The result of this crusade movement, so far as it affected Europe, was the dissipation of the power and possessions of its greatest nobles, the building up of a great middle class, jealous of its civil rights, the emancipation of the peasants, and notably the introduction into the West of much of the learning and many of the arts of the East.

These results are sufficient justification of the great movement, began in the zeal of man, pursued often with frenzy and without reason, but overruled for good by the hand of God.

The story of the seven crusades would fill a large volume, were every detail given. It must suffice for our purpose at this time merely to mention the most prominent

Digitized by Google

facts, and then leave the reader to pursue the story elsewhere.

Succeeding portions of Peter the Hermit's army came up under Godfrey of Bouillon, who, by the way, was one of the chief followers of William the Conqueror when he invaded England; under Raymond, Count of Toulouse, and under Baldwin, the brother of Godfrey. Each band of thousands had taken a different route under its leader, who was absolute, but all joined at Antioch. There they lay for eight months, suffering from starvation. Unwilling to turn back and face friends who for this movement had made such sacrifices, they rallied by a superhuman effort and, after a siege of forty days, captured Jerusalem.

Godfrey was made first king. The Kingdom of Jerusalem comprehended under this regime all the sea coast from Tarsus to Gaza, extending inland on the north to Edessa, and in the south the ranges of Lebanon, and the Jordan formed its boundaries. A code of laws was drawn up called the "Assizes of Jerusalem." This code still remains, and gives us insight into the feudal constitution of the Middle Ages.

Castles were built in commanding situations, and the lucky European adventurers began to enjoy the Syrian fields and vineyards.

The succession of kings from A. D. 1099 to A. D. 1205, during the later occupation of Jerusalem was in number twelve, of whom there were five by the name of Baldwin. Two orders were founded in A. D. 1118, which together supplied a standing army, with the members of which religion became a knightly defence of the Christian faith. One was the Knights of the Temple, and the other the Hospitaller Knights. These were recruited from the best

Digitized by Google

families of Europe, and supplied with funds from the largest and noblest estates.

In A. D. 1147 the Turkish power again asserted itself, and the Christians lost Edessa, and all the territory east of the Euphrates.

Again the West was aroused. Pope Eugenius proclaimed a second crusade. St. Bernard preached it this time, throughout Italy, France, and Germany. Multitudes went, but dissensions occurred, and the crusade was a notable failure.

Clement the III. proclaimed the third crusade, and after similar experiences in Europe, the forces assembled at the siege of Acre, and met with a partial success.

A fourth crusade turned aside to the conquest of Constantinople, and so from time to time different crusades were undertaken, some wholly disastrous, some partly successful, none signally so, until at last, under Saint Lewis IX. of France, the story closes with his landing at Tunis, and dying there, his expedition coming to nothing.

It is interesting to observe, finally, that in this great crusade movement, England had a share, for Edward, heir to the throne, at the time of S. Lewis' effort, started for the East to fulfil his holy vow, but did not arrive until after the death of the last notable crusader. He sailed however from Tunis to Acre, where he defended the city. Meantime Jerusalem, the centre of the crusading movement, was lost, and henceforth all efforts in this direction ceased.

"God moves in a mysterious way
His wonders to perform."

As a crusade movement, it was a failure. In numerous

Digitized by Google

ways, however, this great movement of two hundred years, was a benefit and a blessing, both to the world and the Church.

Questions on Chapter XIX.

1. Tell what is meant by "the Crusades," and give a distinct idea of the motives of the crusaders.
2. What happened when Jerusalem was governed by caliphs? Name some books by Christian authors giving accounts of pilgrimages to Jerusalem.
3. What happened when the Turks took possession of the Holy City?
4. Tell the story of Peter the Hermit, and the way the first crusade was inaugurated.
5. Give a description of this first crusade, and its sad conclusion.
6. Give the number of the crusades, and some of the general results of the great historic movement.
7. Tell briefly the story of some of these crusades, and the final capture of Jerusalem by the Christians.
8. Indicate extent of territory of this new Christian kingdom, the two important orders which composed its standing army, and the dates of the undisturbed Christian occupation of the kingdom of Jerusalem.
9. Tell the story briefly of subsequent crusades, and the loss of the East to the Church.
10. Show what share England and France had in the Crusade movement.
11. What were the disadvantages of the Crusades?
12. What the manifest advantages both to the Church and the world?

Digitized by Google

CHAPTER XX.

The Reformation on the Continent.

A great movement like the Continental Reformation, which has become associated chiefly with the name of Martin Luther, does not spring up or burst forth in a moment. One inducing occasion may seem to give it birth, but there are many producing causes that have slowly and silently operated for years to bring about the final catastrophe.

Briefly to rehearse the causes of the great Reformation, we would say that all over the Christian world there were reactions against the growth of papal power and usurpation, against corruption of doctrine, and such iniquitous practices as are associated with the Inquisition.

As early as A. D. 1160, the Waldensians, or Albigensians as they are sometimes called, a sect founded by Peter Waldo of Lyons, flourished and gaining many adherents among those who wanted to live pure lives, and were puritan in taste and habit. These Waldensians were the earliest organized protestants against the Church of Rome, and they continue such to this day. These were cruelly treated and persecuted by order of the popes; but the more they were persecuted the more they protested.

The Inquisition, set on foot by a Spaniard named Dominic, who first directed his iniquitous methods against the Waldensians, by its heartless measures made many enemies of the Roman Church, and paved the way for a reformation.

The begging orders, chief of which was that founded by S. Francis at Assisi in 1182, while he made converts,

Digitized by Google

disgusted many who saw clearly enough that the inevitable results of all their efforts were to strengthen the already oppressive power of the Papacy.

In the year A. D. 1215, at the well-known fourth Lateran Council held in Rome the false doctrine of Transubstantiation was first officially proclaimed, and compulsory confession of everyone to a priest at least once each year, authoritatively declared a law of the Church.

This was but a straw showing which way the wind was blowing. Another tendency of the times was the constant assumption on the part of the Pope to exercise sovereignty over all men from the emperor downwards.

There were many who opposed these tendencies, and neither believed the modern doctrines, nor would allow the usurped authority.

In A. D. 1310, Clement V. concluded to live at Avignon, a city on the Rhone, at which place he and his successors lived for seventy years. This period being the same as the Jews spent in Babylon, it has since been known as "the Babylonian Captivity" of the Papacy.

There were some good popes during this period, and subsequently, but the papal court at Avignon was one generally of luxury and vice, and the government of the Church grew more and more corrupt, until it became its worst in the reigns of three Popes: Alexander VI., Leo X., and Julius II., names associated always with the Reformation period, and names of men who were largely responsible for it.

Between A. D. 1378 and 1410, a rivalry between the Church parties was such that there were two Popes elected and one lived at Rome and the other at Avignon. This period was known as the "great Schism."

Digitized by Google

This schism was not settled until 1418 really, when the Council of Constance decided to depose Popes when necessary, and made Martin V. the sole pontiff of the Church.

At this time, corrupt as it was, the Church of Rome went upon record that a Council has authority superior to that of a Pope.

It was under the authority of the wicked Pope Alexander VI. that Savonarola, the good monk at Florence, was burned in A. D. 1502.

Julius II. reigned from this time for ten years, during which he plunged deeply into politics, and even took part as a soldier in war. He was not at all a man of religious character, though as a soldier he was brave, directing, it is said, the pointing of his own cannon at the siege of Mirandola.

His successor, Leo X. of the Florentine family of Medici, was worldly, and fond of secular life and enjoyment. His tastes were costly. He was continually in financial difficulties. His court was noted for luxury and profligacy. Comedies were acted in his presence, which to-day would not be allowed upon any public stage.

Loving art, he encouraged it. Under him Michael Angelo and Raphael received many commissions, and were liberally rewarded.

A new S. Peter's in Rome was at this time designed, several architects combining in the work, but its grand dome, to-day its glory, was the work of Michael Angelo of Florence, engineer, painter, architect and sculptor.

Anybody giving money to build St. Peter's was given by order of the Pope indulgences, or assurance of the forgiveness of sins. This was misconstrued by those whose wish was instigator of the thought with license to commit

Digitized by Google

sins. It was this sale of indulgences through Germany chiefly by one John Tetzel, an agent of the Pope, that aroused the anger of Martin Luther, a monk in the monastery at Erfurt, and caused him to become the apostle of the new era called the Reformation, which dates from A. D. 1520.

Thus the building of the famous Cathedral in Rome was finally the occasion, though there were many contributing causes of the great revolt, which deprived the papacy of a great part of its spiritual dominion. And though the Roman Church at the Council of Trent effected a reformation of its own, a reformation within the Church in A. D. 1565, it came too late to repair the disaster of defection.

The protestant Reformation to be understood needs to be studied locally, because in each country it came to have distinctive marks, and worked out specific results. The Reformation in England set the whole country free from the power of the popes, and the doctrine of the Church of England was brought back to agreement with the Scriptures and the Church of the first three centuries. This we will consider more in detail in our second volume, and will conclude this volume by a consideration of the Reformation on the Continent.

It will be seen that here the reformation amounted to a revolution, because not only did the pendulum of reform swing as far back as the pure times of the ante-Nicene period, but the reaction was such that continuous connection with the Apostolic ministry was broken and lost, and in doctrine also there was wanting conformity in many respects with that taught by the Apostles and their immediate successors. Martin Luther, at first directing his

Digitized by Google

attacks against the abuse of indulgences, went on to oppose Papal supremacy, and all of those doctrines which had been added to the original deposit of the faith.

Against the current belief that the Church and its sacraments are solely the means of salvation, he opposed the Bible statement "The just shall live by faith." He prepared certain theses, and nailed them upon the Cathedral doors of Wittenberg. Against all remonstrance he said he would enter Worms were there as many devils in the town as there were tiles on the roofs, and he did. He and his followers were at last excommunicated. He married a nun named Catherine; and for this, and other acts, arousing the antipathy of loyal adherents of the Church of Rome, he has been seriously charged ever since with breaking his monastery vows, and even with sins that are worse. The truth is, Luther, though intemperate in language at times, and possessed of a violent passion not always under control, was a good man, and deserves to be regarded as one designed by Almighty God to carry to a successful conclusion a most important work.

Multitudes of the people followed faithfully Martin Luther, and their religion and Church, though schismatic in organization, and not wholly Catholic in its creeds and doctrines, were protected by German rulers, and became what it continues to be to this day, the State Church of Germany. These principles known as Protestant, spread throughout the country where they took root, to Denmark, Norway, Sweden, Switzerland, Holland, France, and England. All but France to-day are Protestant countries.

Zwinglius led the Reformed movement in Switzerland. Calvin, his successor as leader, caused his views to spread

Digitized by Google

through France. Here the nobility in large numbers favored Protestantism.

Under Charles IX., King of France, multitudes who had adopted Protestantism were massacred in A. D. 1572 on the eve of S. Bartholomew's day.

In A. D. 1598, by what is known as the Edict of Nantes, the Protestants of France, called Huguenots, who had suffered years of persecution, obtained toleration until 1685, when Louis XIV. revoked the famous Edict of Nantes, and all Protestants in France were compelled to return to the Church of Rome, or get out of the country. Many of these Huguenots at this time came to America as refugees, and settled. New Rochelle, in New York State is one such settlement; New Paltz is another.

Protestants in Germany are known as Lutherans. This name attaches also to the believers and the churches of Protestants in countries north of Germany.

The Jesuit order was founded by Ignatius Loyola in 1540, ostensibly to recover the ground lost by the Reformation. This order exists to-day, has numbered most eminent and zealous missionaries, who in their zeal have not unfrequently resorted to unscrupulous means to compass their ends. These have so mingled with politics that they have been driven out of almost every country in Europe. With them the triumph of the Papacy is the paramount consideration. Many of them are better than the principles of their order. We must admire their zeal and heroism. With all their devotion, however, the ground lost by the Reformation has never been recovered.

It is sad to reflect to-day that there is a great schism between the Eastern Church and the Church of Rome; that there are so many divisions and different names and sorts

Digitized by Google

of churches among Protestants; that the Church of England has been anathematized by the Church of Rome; that the Church of England cannot consistently with the principles of her Reformation be in union with other Churches of the Protestant movement; and that the Body of Christ is so divided.

Let us pray that in some way, we know not how, some time soon, we know not when, the prayer of our Saviour may be answered:

"That they may all be one!"

Digitized by Google

Questions on Chapter XX.

1. Distinguish between occasions and causes of the Reformation.
2. Who were the Waldensians or Albigensians?
3. Who was the originator of the Inquisition? Tell about it.
4. Tell other occasions of the Reformation.
5. Describe the periods known as "Babylonian Captivity," and "the Great Schism."
6. Give names of three popes associated with the Reformation. Describe them.
7. Tell about Savonarola, Michael Angelo, and Raphael.
8. What think you was the immediate cause of the great Reformation?
9. Tell the story of Tetzel and the building of S. Peter's in Rome, and the doctrine of indulgences.
10. Tell the story of Martin Luther.
11. Indicate the results of the Reformation in countries other than Germany.
12. Who were the Huguenots? The Jesuits? Give date of Council of Trent, and tell what it did to reform the Roman Church. Distinguish between Reformation on the continent of Europe and Reformation in England.

Digitized by Google

The Present Condition of the Christian Church Throughout the World

Missionary work has been diligently pursued especially during the last seventy years by the Church of England, the Protestant Episcopal Church in America, by almost all of the Protestant churches of numerous sorts and names throughout Great Britain and the United States, and not least by the great Church that is obedient to the Bishop of Rome.

It is a shame that in this most glorious work for Christ the Greek Church has no part. To explain this direliction, though nothing can excuse it, perhaps it should be sta'ed that no national Church suffers so much from the unfriendly and at times antagonistic rule of the Mohammedan powers as does the Eastern Church, which has gradually declined on this very account.

The Church in Russia may be noted, however, as an exception to this statement, which is generally true of the Greek Church, and for this reason the Russian Church is the only stronghold of the Orthodox Eastern Church, which except for this, would be comparatively insignificant.

That this most ancient of the Catholic Churches has a valid historic ministry, holds more rigidly than all others to the very literal forms of ancient creeds, and retains the most ancient liturgies makes it a Church to be reckoned with in any comprehensive consideration of Church unity. Weak as the Greek Church is in comparison with the Church of Rome, it has possibilities of future greatness,

Digitized by Google

when it once shall be delivered from the foreign domination and heathen power which now so sorely oppress it.

In its present condition, it is the historic witness to the fact and truth that Rome never has been the mistress of the whole Church of Christ, and that the original conception of Church government took no account of the Papacy.

The Roman Church is by all means the largest, and the most powerful of all the Churches that are ancient. Everywhere, except in Great Britain and a few of the countries of Northern Europe, in the West as distinguished from the East, it has the largest following. Protestantism in the United States and in England, or rather Great Britain, is still dominant, but due to the influence of emigration to America, the power and influence of the Roman Church, especially in great cities, where such influence is mostly felt, are beyond all question great and growing.

That the character of the popes for the last century has been Christian and as satisfactory to Protestants as to the adherents of the Papacy, that a deeper devotion marks the work of the Roman Church almost everywhere, save in countries of South America, that especially in the United States this Church is in its best estate and spiritual condition, are subjects of congratulation and occasions for gratitude.

In any comprehensive consideration of Church Unity the Church of Rome must be reckoned with as a dominant factor.

In the Anglican Church, by which we mean the ancient Church of England, with all its connections and branches, these modern days have witnessed a growth that challenges

Digitized by Google

comparison, and gives great promise of an effectual saving power to restore Church Unity.

If it be true, and it seems to be true, that the ancient Churches have withered away, and the time has come that the Roman Church is predominant, it is also true that there is an ever present help at hand for the twofold work of restoring to the Oriental Church its pristine power and prosperity, and also of saving the Christendom of the future from the inevitable results of modern Roman aggression and papal ambition. The tremendous growth of the Anglican Church in India and in countries where she has her colonial bishoprics, also in these United States where the Church growth in the last century has been really phenomenal, gives us hope to believe that God destines this Apostolic branch of the Christian Church to be a very important and considerable factor in the solution of the difficult but not impossible problem of Church Unity.

An outlook of the Holy Church throughout the world cannot be complete without consideration of those large and powerful bodies of earnest Christian people, who are organized under so many different names and titles, and taken all together constitute the churches usually known as Protestant. These lack historic connection and association with the ancient Church, the Church of the Apostles. They have no apostolic succession, and for the most part do not value it sufficiently to care to possess it.

But they possess the Holy Spirit, and exhibit the fruits of the Spirit, by any test applied.

Where the fruits of the Spirit are found, there must be the Spirit. To deny this is one way assuredly to sin against the Holy Ghost.

To pray for Church unity, and to work for Church

Digitized by Google

unity is our bounden duty. No less is it our bounden duty to recognize with joy and gratitude the evidences of the work of the Holy Ghost. That such work would be much more fruitful could Church unity be accomplished, that such unity along any other lines than that of an undoubted ministerial connection with and succession from the ministry of the Apostles are to us closed questions, are undeniable or at least irrefutable propositions.

One great weakness of Christendom to-day is its divided estate. For this lamentable condition Protestantism is as much to blame as Romanism. The divisions among Protestants have increased since the time of the Continental Reformation until to-day their name is legion. Divisions have divided and subdivided until we are not only familiar with certain names of Christian Churches, but with several kinds of Methodists, Presbyterians, Baptists, and so on, among whom there is no organic unity, and no relation whatever save the abstract one of courtesy and Christian charity, such as any good Christian man ought to have, and in equal measure to have for the Church of Rome. There are probably to-day among Protestants at least one hundred and fifty independent sects.

Is there not some way at least to have such a thing as organic Church unity among English-speaking Christians?

Thousands are members of these dissevered churches for no other reason than they were born of parents belonging to them. These could be united to the ancient and Apostolic Church without a sacrifice.

Such organic union would give power and prestige to the Anglican Church, and enable it the better to treat with other ancient branches of the Catholic Church upon the

Digitized by Google

serious, sacred subject of Church unity, which not less than Christian unity was the burden of the prayer of Jesus our Saviour, when in the Gethsemane garden, in anguish of soul, confronting the culmination of his sufferings, and His sacrifice, He prayed

"May they all be one."

Digitized by Google

BIBLIOGRAPHY.

Especial appreciative acknowledgment is here made of the care and pains taken by Mr. Frederic W. Erb, the genial and accomplished supervisor of the Loan division of Columbia University, who prepared for me the Bibliography which is here printed. The limits of this publication have made it necessary somewhat to curtail his work, and this is regretted.

CHURCH HISTORY.

ALLEN, J. H.—*Christian History in Great Periods.* 3 vols. $3.75. Little.

CREIGHTON, M., ed.—*Epochs of Church History.* Each vol. 80c. Longmans.

CUTTS, E. L.—*Turning Points of General Church History.* $1.50. Gorham.

FISHER, G. P.—*History of the Christian Church.* $3.50. Scribner.

GIESELER, J. C. L.—*Church History.* 5 vols., sh., $12.50. Harper.

HARDMAN, W.—*Lights and Shadows of Church History.* $1.00. Pott.

HARDWICK, C.—*History of the Christian Church.* 2 vols., each $2.25. Macmillan.

HATCH, E.—*Growth of Church Institutions.* $1.50. Whittaker.

LEONARD, W. A.—*Brief History of Christian Church.* $1.25. Dutton.

MOELLER, W.—*History of the Christian Church.* 3 vols., each $3.75. Macmillan.

OXENDEN, A.—*Plain History of the Christian Church.* 40c. Longmans.

RICHEY, T.—*Points in Church History.* 2nd ed. $1.00. L. C. Co.

ROBERTSON, J. C.—*Church History,* to Reformation. 80c. Gorham.

—— *History of the Christian Church,* A. D. 64-1517. 8 vols., each $1.65 net. Y. C. Co.

SCHAFF, P.—*History of the Christian Church.* 6 vols., each $4.00.

STANLEY, A. P.—*History of the Eastern Church.* $2.00. Scribners.

Digitized by Google

WASHBURN, E. A.—*Epoches in Church History.* $1.75. Dutton.

WESTCOTT, B. F.—*History of Religious Thought in the West.* $1.75. Macmillan.

WILLIAMS, JOHN.—*Syllabus of Eccl. Hist.* $1.50. L. R. Hazen, Middletown, Conn.

CHURCH HISTORY—EARLY PERIOD.

BLUNT, J. H.—*Key to Church History—Ancient.* 50c. Longmans.

FARRAR, F. W.—*Early Days of Christianity.* 75c.

—— and Other Lectures on Ecclesiastical History. $2.25. Whittaker.

FISHER, G. P.—*Beginnings of Christianity.* $2.50. Scribners.

JACKSON, F. J. F.—*History of the Christian Church to A. D.* 337. $2.40. Whittaker.

KIP, W. I.—*Church of the Apostles.* $1.25. Appleton.

LECHLER, G. V.—*Apostolic or Post-Apostolic Times.* 2 vols. $5. Scribners.

MCGIFFERT, A. C.—*Apostolic Age.* $2.50. Scribners.

MERIVALE, C.—*Conversion of Roman Empire.* $1.50. Appleton.

MILMAN, H. H.—*History of Christianity to 400.* Armstrong.

NEANDER, J. A. W.—*History of Planting of the Christian Church by Apostles.* 2 vols., each $1.00. Macmillan.

RAMSAY, W. M.—*Church in Roman Empire Before 170.* $3.00. Putnam.

WATERMAN, L.—*Post-Apostolic Age.* $2.00. Scribners.

MEDIAEVAL.

MACLEAR, G. F.—*Apostles of Mediaeval Europe.* 75c. Macmillan.

VINCENT, M. R.—*Age of Hildebrand.* $2.00. Scribners.

WELLS, C. L.—*Age of Charlemagne.* $2.00. Scribners.

WYLIE, J. H.—*Council of Constance to the Death of J. Huss.* $2.00. Longmans.

THE CHURCH.

DIX, M.—*Authority of the Church.* 75c, 30c. Young Churchman Co.

LAY, H. C.—*Church in the Nation.* $1.25. Dutton.

Digitized by Google

MAURICE, F. D.—*Kingdom of Christ.* 3rd ed. 2 vols., $4.00. Macmillan.

EARLY ECCLESIASTICAL HISTORY.

BARTLETT, J. V.—*Apostolic Age, its Life, Doctrine, Worship, and Polity.* New York, 1899.

FLEURY, CLAUDE.—*Ecclesiastical History from the Second Ecumenical Council to the end of the Fourth Century.* Oxford, 1842-44.

HARDY, E. G.—*Christianity and the Roman Government, a Study of Imperial Administration.* London and New York, 1894.

History and Teachings of the Early Church as a Basis for the Reunion of Christendom; Lectures Delivered in Christ Church, New York. New York, 1889.

HORT, F. J. A.—*Judaistic Christianity,* a Course of Lectures. London, 1898.

MOORE, E. C.—*The New Testament in the Christian Church.* Eight Lectures by E. C. Moore. New York and London, 1904.

MORGAN, C. H.—*Studies in Apostolic Church.* A year's Course of thirty-five lessons, providing a daily scheme for personal study. Adapted also to class work. Cincinnati, 1902.

NEANDER, J. A. W.—*History of the Christian Religion and Church During the Three Centuries.* New York, 1850.

ORR, REV. JAMES.—*Early Church, Its History and Literature.* New York, 1902.

BRIGHT, REV. WILLIAM.—*Age of the Fathers;* being chapters in the History of the Church during the Fourth and Fifth Centuries. London, 1903.

CUTTS.—*Turning Points of General Church History.* London.

FISHER, REV. G. P.—*History of the Christian Church.* New York, 1877.

KURTZ, J. H.—*History of the Christian Church.* Edinburgh, 1864.

LEA, H. C.—*Studies in Church History.* The Rise and the Temporal Power, Benefit of the Clergy, Excommunication, the Early Church and Slavery. Philadelphia, 1883.

MOLLER, W. E.—*History of the Christian Church.* London, 1892-93.

NEANDER, J. A. W.—*General History of the Christian Religion and Church.* Edinburgh, 1847-55.

Digitized by Google

NEWMAN, REV. A. H.—*Manual of Church History.* Philadelphia, 1900.

OXENHAM, REV. H. N.—*Short History in Ecclesiastical History and Biography.* Boston, 1884.

SMITH, REV. H. B.—*History of the Church of Christ in Chronological Tables.* New York, 1860.

SOHM, RUDOLPH.—*Outlines of Church History.* London, 1901.

TRENCH, R. C.—*Lectures on the Mediaeval Church History.* London, 1879.

RAMSAY, W. M.—*The Church in the Roman Empire Before A. D. 170.* London, 1894.

SCHAFF, PHILIP.—*History of the Christian Church, from the Birth of Christ to the Reign of Constantine.* New York, 1859.

SOZOMEN, HERNIAS.—Vol. 2.—*Ecclesiastical History.*

VOTAW, C. W.—*Primitive Era of Christianity as Recorded in the Acts of Apostles,* 30-63. Chicago, 1898.

WAITE, C. B.—*History of the Christian Religion to the Year 200.* Chicago, 1884.

WEIZACKER, K. H. von.—*Apostolic Age of the Christian Church.* London, 1895-97.

Digitized by Google

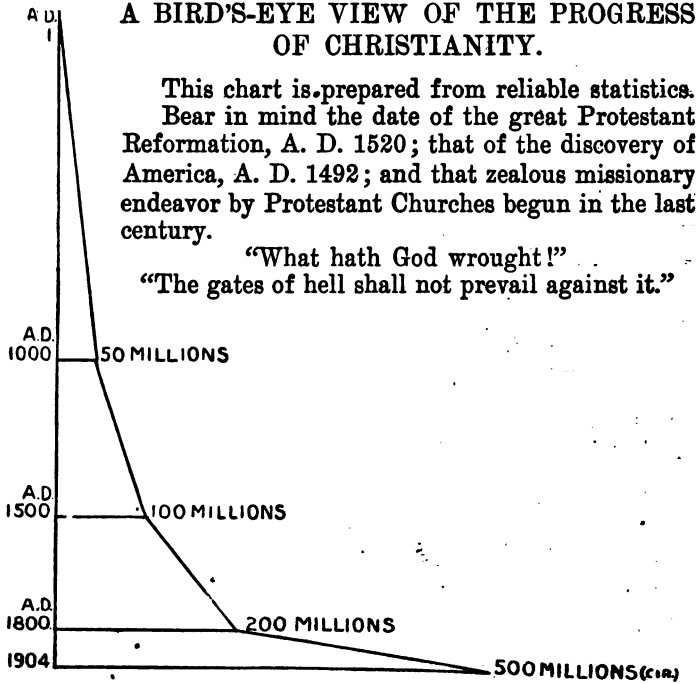
A BIRD'S-EYE VIEW OF THE PROGRESS OF CHRISTIANITY.

This chart is prepared from reliable statistics.

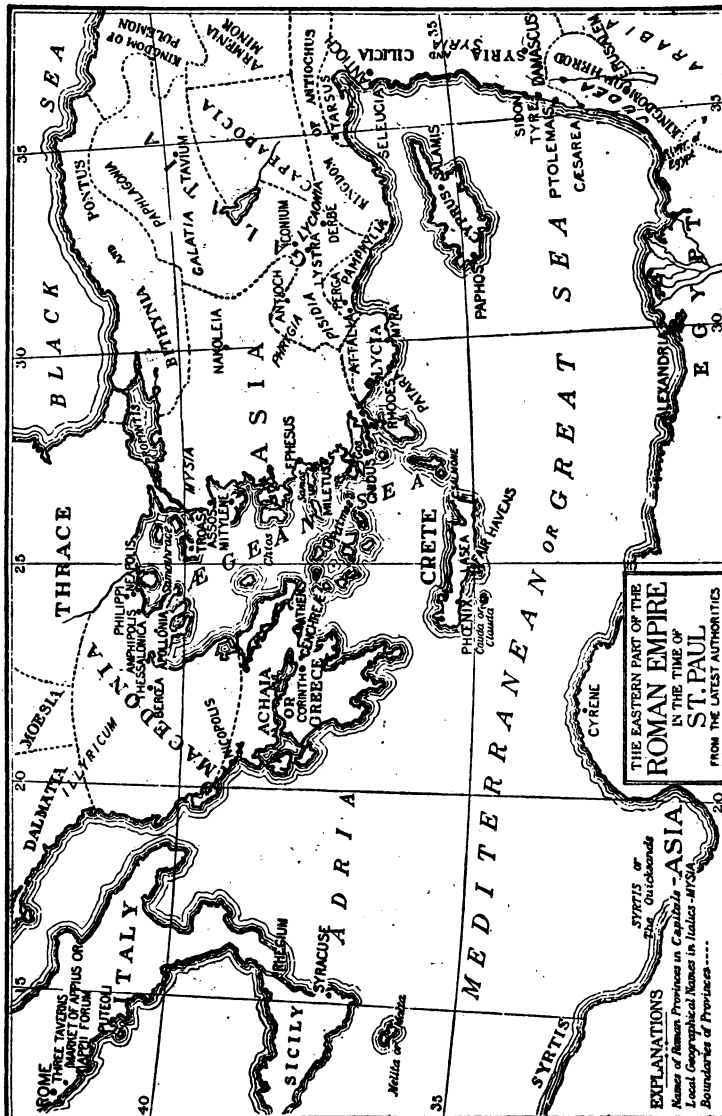
Bear in mind the date of the great Protestant Reformation, A. D. 1520; that of the discovery of America, A. D. 1492; and that zealous missionary endeavor by Protestant Churches begun in the last century.

"What hath God wrought!"

"The gates of hell shall not prevail against it."



Digitized by Google



MAP OF THE ROMAN EMPIRE IN APOSTOLIC TIMES.

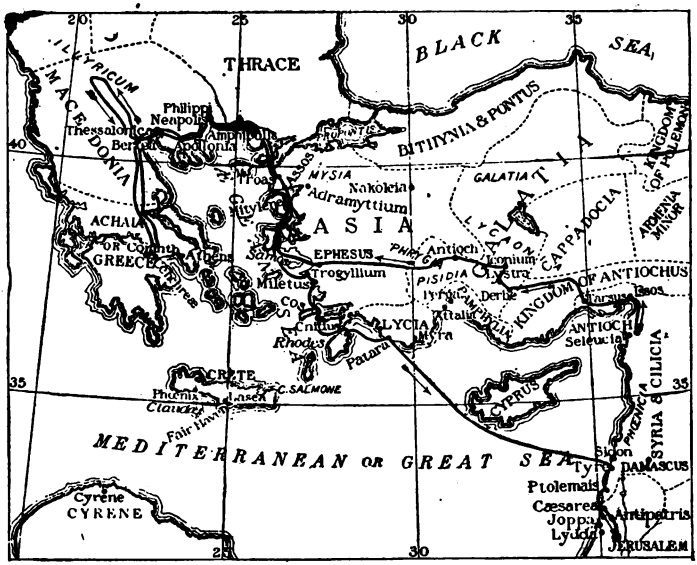
Copyright, 1897, by The Bible Study Publishing Co.

Digitized by Google

S. PAUL'S FIRST MISSIONARY JOURNEY.
Copyright, 1896, by the Bible Study Publishing Co.

S. PAUL'S SECOND MISSIOANARY JOURNEY.
Copyright, 1896, by the Bible Study Publishing Co.

Digitized by Google



S. PAUL'S THIRD MISSIONARY JOURNEY.
Copyright, 1897, by the Bible Study Publishing Co.

S. PAUL'S VOYAGE TO ROME.
Copyright, 1897, by the Bible Study Publishing Co.

Digitized by Google

THE JOURNEYS OF S. PAUL.
(By permission, from Wall Map of the American Sunday School Union. $1.00 net.)

Digitized by Google

The diagrams on the five succeeding pages (156-160) represent the progress of Christianity at different epochs, Christian lands being shaded in each, and non-Christian lands black. The dates represented by the several diagrams are as follows:

I. Close of Apostolic Age, A. D. 100. The Church founded at Jerusalem by Jesus Christ, total membership about 120. After Pentecost the Church extended by the Apostles to certain towns of Samaria, Asia Minor, Greece, Italy, Egypt, and Britain.

II. Age of the Council of Nicea, A. D. 325. The Church established by Constantine throughout the Roman Empire. The Nicene Creed set forth.

III. Age of the Crusades, A. D. 1095. Northern Africa and part of Spain overrun by Mohammedans. The Church extended to Germany by Wilfrid of Devonshire, to Sweden by Anskar (S. Ansgarius), to Southern Russia by Cyril and Methodius.

IV. Age of the Reformation, A. D. 1549. Spain Regained for Christianity. Constantinople and all Asia Minor overrun by Mohammedanism. The Church Extended in Russia and Scandinavia. The Papal Supremacy Broken.

V. The Present Day. The Church Dominant throughout the greater part of the world. Rapidly growing missionary centres in India, China, Japan, Africa, the Turkish Empire, and South America. All things ready for the evangelization of the world in this generation.

These diagrams are reproduced from similar maps in colors prepared by the Rev. G. C. F. Bratenahl, the set of which, in book, with a large wall map of Present Day Christianity, may be obtained of the New York Sunday School Commission at $1.00.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Map illustrating the
HISTORY OF THE CHURCH
during the First Six Centuries.
English Miles
Reference
1 Patriarchate of Constantinople
2 " " Antioch
3 " " Jerusalem
4 " " Alexandria
Longitude East
Longitude West
Greenwich
Cyprus
Crete
Sicily
Corsica
Sardinia
Malta
Rhodes
Cyrene
Carthage
Cordova
Edessa
Ephesus
Nicomedia
Nicaea
Constantinople
Thessalonica
Athens
Corinth
Sparta
Ravenna
Milan
Aquileia
Rome
Naples
Tarentum
Syracuse
Tarragona
Toledo
Tours
Lyons
Arles
Trier
Cologne
Mainz
Augsburg
Salzburg
Vienna
Sirmium
Salonica
Philippi
Ancyra
Tyre
Sidon
Damascus
Jerusalem
Antioch
Edessa
Nisibis
Ctesiphon
Seleucia
Ur
Babylon
Ecbatana
Susa
Persepolis
Ur
Babylon
Ecbatana
Susa
Persepolis
Ur
Babylon
Ecbatana
Susa
Persepolis

A New Series of

Sunday School Text Books

A Model Series Based on the Source Method

Prepared by a Special Committee of the Sunday School Commission of the Diocese of New York.

A graded Series of Church Lessons, based on thorough educational and practical principles, the "Source Method," found so admirable in other series. These Lessons are Churchly, adapted to schools requiring from 26 to 40 Lessons per year, with Reviews and Examinations, definite work for home study, with written answer work, and special class material. Useful Memoriter Passages consisting of Hymns, Psalms, Collects, and Scripture Selections are provided. Pictures and other aids are suggested. Good Maps and Charts are supplied. The several Series comprise:

[*No postage, express, or delivery included in prices mentioned.*]

THE STORY OF THE CHRISTIAN YEAR.

To be used either as a Special Course of Half-a-Year or in Conjunction with Catechism or Prayer Book Courses. 6 cts.

THE CHURCH CATECHISM ILLUSTRATED AND EXPLAINED.

Part of the combined Course on Catechism, Christian Year, and Prayer Book, or to be used separately as a Distinct Course. 12 cts.

OUR BOOK OF WORSHIP: How to Use the Prayer Book in Services.

Part of the combined Course on Catechism, Christian Year, and Prayer Book, or to be used separately as a Distinct Course. 10 cts.

Digitized by Google

OLD TESTAMENT STORIES.

Two sets (2 parts to each set) of Courses, each course comprising a year, for children from 8 to 10 years of age.

First Year, Part I., 6 cts.
First Year, Part II., 6 cts.
Second Year, Part I., 10 cts.
Second Year, Part II., 10 cts.

(1) THE LIFE OF JESUS CHRIST OUR LORD. (*Junior.*)

Two parts, comprising a one year course for children from 10 to 13.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Manual for the Junior Life of Christ.

Part I., 40 cts.
Part II., 25 cts.

(2) TEACHINGS OF JESUS CHRIST, or Christian Ethics for Younger Children. (*Junior Grade.*)

(Designed to follow the foregoing; a One-year Course for Children from 10-13 years.)

Part I., 10 cts.
Part II., 10 cts.

Teachers' Manual for Christian Ethics.

Part I., 25 cts.
Part II., 25 cts.

STORIES OF EARLY CHRISTIAN LEADERS.

A one-year course on the Apostolic Church, for an earlier age than the S. Paul Course named below; *i.e.*, for scholars from 12-15 years.

Part I., 10 cts.
Part II., 10 cts.

Digitized by Google

Teachers' Handbook on Junior Apostolic Course or Early Christian Leaders.

Part I., 25 cts.

Part II., 25 cts.

OLD TESTAMENT HISTORY.

A one-year course, combining the two-year course of Stories into an historic outline, for scholars from 13-15 Years.

Part I., 10 cts.

Part II., 10 cts.

Teachers' Handbook on Old Testament History.

Part I., 25 cts.

Part II., 25 cts.

(3) THE LIFE OF JESUS CHRIST THE MESSIAH. (*Senior.*)

Two parts, comprising a one-year's course for scholars From 14-19. This contains almost nothing of the teaching found in the Junior Course.

Part I., 10 cts.

Part II., 10 cts.

Teachers' Manual for the Senior Life of Christ.

Part I., 25 cts.

Part II., 25 cts.

(4) THE TEACHINGS OF JESUS CHRIST THE MESSIAH CONCERNING THE KINGDOM OF GOD. (*Senior.*)

Two parts, comprising a one-year's course for scholars from 14-19.

Part I., 10 cts.

Part II., 10 cts.

Teachers' Manual for the Teachings of Jesus Christ the Messiah, Concerning the Kingdom of God. (*Senior.*)

Part I., 25 cts.

Part II., 25 cts.

Digitized by Google

S. PAUL AND THE FIRST CHRISTIAN MISSIONARIES.

Two parts, comprising a one-year's course for scholars from 14-19.

Part I., 10 cts.

Part II., 10 cts.

Teachers' Manual for the S. Paul Course.

Part I., 25 cts.

Part II., 25 cts.

THE HISTORY OF THE CHRISTIAN CHURCH.

A most interesting one-year course for scholars from 16 years up to adult age.

Part I., 15 cts.

Part II., 15 cts.

ATLAS OF BIBLE AND MISSIONARY MAPS.

A handbook of 62 maps, for teachers and Sunday School pupils, covering Bible and Church History. Historical and tracing maps for individual study. Prepared by The New York Sunday School Commission. 3d thousand. 15 cents, by mail 18 cents; 10 or more copies, 10 cents each, express charges additional.

SUNDAY SCHOOL TEACHING. A Manual for Teacher-Training.

Sunday School Pedagogy, Child-Study, and School Organization. A Manual for Teachers and Normal Classes. Manila cover, 50 cts. net. Postage 5 cts. Third edition, revised and enlarged.

Orders for any of these may be addressed to

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

OR TO

THE NEW YORK SUNDAY SCHOOL COMMISSION

416 Lafayette Street, NEW YORK

Digitized by Google

A GRADED SUNDAY SCHOOL SCHEME ACCORDING TO THE

COMPILED BY THE REV. WM. WALTER SMITH, M.A., M.D., GENERAL SECRETARY OF

1	2	3	4	5	6	7
GRADE	AGE	CHIEF INTERESTS OF THE CHILD	AIM OF THE TEACHER	CURRICULUM	COURSE-TITLE	TEACHER'S AIDS AND HELPS
Kindergarten I. II. III. IV.	2-6	Doing, Motion, Concrete, Oneself, Names.	To develop a kind, loving, joyous child, by teaching of God's power, wisdom, love, and care; inculcating obedience, love, reverence, worship, as centering in the Creed, Lord's Prayer, and Ten Commandments.	Wonder Stories of Old Test. and Life of Christ, Nature, God, and His Works.	New two-year S. S. Commission Course.	Pictures, half and one-cent (120 for $1).
					"One Year of Sunday School Lessons for Young Children (Palmer).	Picture Cards, 90c per 100; Penny pictures, 120 for $1.
					"Bible Lessons for Little Beginners" (Cushman Lessons), 2 vols. Above Series.	Pictures, 120 for $1. Cragin's O. T. & N. T. Stories. Pictures as above.
Primary I. II. III.	6-9	Others, All things seen, heard, felt. Collecting, Concrete.	To educate the Conscience. Obedience, Love, in addition to the above.	The same Material. Biographical after 8th year.	"Love, Life, and Light" (Mabel Wilson).	Picture Cards, 50c per 100.
Grammar Junior I. II. III.	9-12	Concrete, Collecting, Group work. Games, Reading, Geography, Biography, History, Reality and Facts.	To establish Personal Habits along Moral and Social lines, and Recognition of Law and Duty.	Catechism Text ½ year.	Catechism Illustrated and Explained.	Step Catechism; Meaning of Words; Pictures. The Catechism, Ward or McPherson.
				Prayer Book ½ year.	Our Book of Worship.	The Teacher's Prayer Book. Pictures: Smith's History, etc.
				Church Year (supl'm'y)	Story of the Christian Year.	Patterson's Chart.
				Old Testament Stories.	Old Testament Stories, Vol. I., Pts. 1 & 2.	S. S. C. Manuals; Pictures; Maps; Models.
					Old Testament Stories, Vol. II., Pts. 1 & 2.	Ditto above.
				Life of Christ.	(1) Junior Life of Christ, Pts. 1 & 2.	S. S. C. Teacher's Manual; Hurlbut's Four Gospels; Stalker's Life of Christ; Pictures, Maps.
				Christian Ethics	(2) Teachings of Jesus, Junior Ethics, Pts. 1 & 2.	S. S. C. Manual.
				or Apostolic Leaders.	Stories of Christian Leaders. Pts. 1 & 2.	S. S. C. Manual.
Grammar Senior or Middle or Intermediate IV. V. VI.	12-15	Broader Views, Love of History, the heroic, daring, chivalry, Altruism. Causal relations, proofs, etc.	To present Christ as the Ideal Hero and the O. T. as the Preparation for His coming.	Old Testament History	Old Testament History, Pts. 1 & 2, and Preparation for Christ. Exile.	Temple Primers, Fry. S.S.C. Manual; Maps, etc., Fairweather.
				Life of Christ the Messiah.	(3) Senior Life, Messianic, Pts. 1 & 2.	S. S. C. Manual; Butler's How to Study the Life of Christ; Maps, etc.; Constructive Studies (Un. Chicago); S. S. C. Manual.
				Apostolic Church.	S. Paul and the Early Church, Pts. 1 & 2.	S. S. C. Manual; Stalker's S. Paul; Maps, etc.
High or Senior VII. VIII. IX.	15-18	Systems, Philosophy, Constructive imagination, the Future, Business Prospects, Ideals of Love and Action.	To secure definite recognition of one's personal Relation to Christ, and the building of a strong, intelligent Christian character. "The Call to Come."	Church Doctrine and Catechism proved.	The Doctrines of the Church (Smith, Bradner).	Maclear on the Creed; Yonge on the Creed.
				Sr. Teaching of Christ the Messiah.	(4) Teachings of Christ the Messiah, Pts. 1 & 2.	S. S. C. Manual.
				Church History.	The History of the Church. The Kingdom Growing (Bradner).	Cutts' Turning Points, etc. Maps; Pictures. Missionary Board's Periodicals.
Post-Graduate I. II. III.	18-21	Reformations, Politics, Social and Civic values, Altruistic Works.	"The Call to Go." Personal work for Christ and His Kingdom.	[Elective.] History of Missions.	General Pamphlets.	
				Religious Pedagogy.	Manual on Teacher-Training (Smith).	Books cited in it.
				Sociology.	General Pamphlets.	
				Methods of Church Work.		
				Making Bible.	Making Bible (Smith).	Books suggested in it.
				Epistles.	The Epistles of the N. T.	S. S. C. Manual.
				Hymns.	Ageless Hymns (Smith).	Books suggested in it.
				Hist. of Prayer Book.	History and Use of P. B. (Smith). See above.	The Teacher's P. B. Daniel on the P. B.
Adult Post-Graduate	21-	All above. Also new interests in Poetry, Art, Music, Nature, Social Feelings.	To deepen the Realization of Man's Value and Obligation to Society. Principles functioning in Dolog.	Choice by class from above topics. Intensive study of Epistles, Homiletical Study of the Bible for Devotional Ends.	Note—Courses 1, 2, 3, 4, are mutually complementary. No. 2 follows 1 and gives new material only. No. 4 in like manner completes No. 3. All four may be used by a school in series, or any of them. Each is a complete course in itself.	

This Chart may be secured from the New York Sunday School Commission, 416 Lafayette Street, New York.

Digitized by Google

THREE-FOLD DIVISION—INTELLECT, FEELINGS, AND WILL (DOING.)

THE SUNDAY SCHOOL FEDERATION, SECRETARY OF THE NEW YORK SUNDAY SCHOOL COMMISSION.

8	9	10	11	12	13	14	15
METHOD OF TEACHING	MEMORY WORK	KEY WORD	SELF-ACTIVITY OF CHILD	SOCIETY FOR WORK	WORSHIP OF CHILD	MISSIONS	LECTURES
Stories and Illustrations, Concrete, Topical truths, not a System. Imitative Self-activity. Bible and Nature truths correlated with Decalog, Creed, and Lord's Prayer.	Lord's Prayer, Creed, Hymns, Private Daily Prayers, Bible Texts.	Impulse	In Lessons, Hymns, Motion Songs, Movements, Marching, Games, Recitations, Pictures, Sand-table, Blackboard, etc.	Babies' Branch, Font Roll, Birthday, and Missionary Boxes, Junior Auxiliary.	Occasional attendance at part of a Service, with parents. Personal Daily Devotions.	Stereopticon Lectures on Missionary Stories. Simple Prayers for Missions.	Stereopticon Lectures on Missions and Bible and Nature Stories.
More Suggestive, with greater Initiative on the part of the pupils.	Psalm 23, Other Pss., Hymns, Decalog, Gloria Tibi, Pt. I. Catechism.	Imitation	The same; but less of bodily movements. More recitative.	Junior Auxiliary, Ministering Children's League Guild of the Holy Child.	Weekly in Ch. at Special Services as above. Private Prayers.	Ditto.	Ditto.
Written Answers, Pictures, Note Books. Biographical. At 11. Historical, with Maps, Pictures, Models, Note Bks., Written Work, Bible Clippings.	Hymns, All Canticles, Chants, 15 Collects, Entire Catechism. Bible Passages in longer selections, Psalms, etc. Older Prayers.	Habit	Manual work, written answers, Bible and picture Note Books Map-making (at 10) in clay, sand, pulp; Map-coloring in crayons, colors, dyes. Models made and drawn. Symbolic drawings, etc. Stereographs. Reports on Principles lived. Social Work.	Older Guild of Holy Child, Jr. G. F. S. Junior Auxiliary. At 12 years, Knights of Sir Galahad.	Older Private Prs. Weekly Public Worship. After 10, required twice a week. Week-day Services. Noonday Prayer for Missions. Children's Eucharist.	Missionary Biographies, with Story Studied and Told; Stereopticon Lectures, Stereographs of Mission Fields. Regular Missy. Lessons, Map-making, models, costumes, dressed dolls. Missy. Boxes prepared. Pictures of the Fields.	Lectures on Bible Stories, Child heroes, Missy. Biographies.
Same as above, with more written Work. Discussion. Secure large personal control of recitation by pupils.	Nicene Creed, Hymns, Collects, Psalms, I Cor. 13, Serm. on Mt. Still Older Prayers. Review of Canticles. More P. B. selections.	Moral Crisis	All of above. Add much Altruistic and Social Work, Longer Essays and Biographies, Group or gang (Club) Organization. Reports on work done, etc.	Jr. Auxiliary, Jr. G. F. S., Guilds of S. John and S. Mary, White or Silver Cross Guilds. Jun. Brotherhood of S. Andrew.	All above. Holy Communion. Self-examination. Older Prayers, Meditation. Devotional Reading of Bible, etc.	Study of the History of Missions. Longer essays, readings, study of Missy. books. Needs of the Fields. Best opportunities for work. Particular Prayers for Missions.	Lectures on Human Physiology and Morals and Health by Physicians. History of Missions and of the growth of the Church, Ch. History, Ch. in America, ill. by Stereopticon, etc.
Historical and broad. Discussional. Essays, Written Work. Constructive. Club Idea. Self-management.	Selections from Bible Passages, esp. S. John, S. Matthew, Rev., and Messianic Prophecies. Introspective Material.	Romance and Ideality	Research work on Special Topics. Class conducted by pupil leaders. Conferences and Discussions, rather than Recitations.	Sr. of all above, Sr. G. F. S., Auxiliary, St. Andrew's D'ghr'ts of the King, Guilds of S. Paul and S. Catharine.	All above. Add Worship at Saints' Days.	Intensive Study with Reports. All of above. Personal Work and Prayers. Intercessory Services. Missy. Boxes. Conduct of Jun. Auxiliary.	Lectures on Jewish life and customs, History of Israel, of Christ, Apost. Ch., Missions, Making Bible, Discoveries in Bible Lands.
More Personal Research Few Questions. Suggestive responsiveness. Pupil-leaders. Pupils plan own work.	Selected Masterpieces from literary gems, Biblical, Secular, Poetical. Optional.	Decision	Same as above. More individual contribution to discussion, research, theses, papers, etc.	Woman's Auxiliary. Bro. S. Andrew, Daughters of the King, Sanctuary Chap., etc.	As above.	Mission Study Classes, Boxes, Work, Prayers, Noontide Prayers, etc. All as above.	Lectures on lives of Martyrs, Saints, Prayer Book History, Social Work, etc., in addition to above subjects. General lectures on Teaching. Use of stereopticon occasional.
Same as above.	Optional.	Conservatism.	Same as above.	Same as above.	As above	As above. Greater giving.	As above.

Mounted on rollers and cloth-backed, 14x17 inches, 50 cents; on paper, 25 cents; in the BULLETIN, 10 cents.

Digitized by Google

Sunday School Commission

Diocese of New York

DIOCESAN HOUSE, 416 Lafayette Street — Telephone, 1600 Spring

REV. CANON PASCAL HARROWER, *Chairman*, West New Brighton, N. Y.
REV. WM. WALTER SMITH, M.A., M.D., *Sec'y*, 416 Lafayette St., N. Y.
MR. H. H. PIKE, *Treasurer*, 140 Pearl St., New York.

REV. HENRY MOTTET, D.D., Church of the Holy Communion, New York.
REV. GEO. R. VAN DE WATER, D.D., St. Andrew's Church, New York.
REV. HARRY P. NICHOLS, D.D., Holy Trinity Church, New York.
REV. DE WITT L. PELTON, Ph.D., St. James' Church, Fordham, N. Y.
REV. WM. L. EVANS, M.A., St. David's Hall, Scarsdale, N. Y.
REV. THOS, HENRY SILL, St, Chrysostom's Chapel, New York.
REV. FRANK FLOOD GERMAN, St. Thomas' Church, Mamaroneck, N. Y.
REV. ERNEST C. SAUNDERS, Church of the Messiah, Rhinebeck, N. Y.
REV. THORNTON F. TURNER, Calvary Church, New York.
REV. MILO H. GATES, Chapel of the Intercession, New York.
REV. FREDERICK C. LAUDERBURN, St. Agnes' Chapel, New York.

ASSOCIATE MEMBERS.

REV. JOHN BINNEY, D.D., Berkeley Divinity School, Middletown, Conn.
REV. WM. C. HICKS, M.A., Emmanuel Church, Cumberland, Md.
WALTER L. HERVEY, Ph.D., New York Board of Education.
CHAS. W. STOUGHTON, ESQ., 96 5th Ave., New York City.
EDW. R. FINCH, ESQ., 37 Fifth Ave., New York City.

Digitized by Google

The History of the Christian Church

FOR USE IN

Sunday Schools, and General Reading

TWO VOLUMES: TWENTY CHAPTERS IN EACH VOLUME

PART II.

The History of Anglican Christianity

A. D. 33 to A. D. 1904

SECOND EDITION. REVISED AND RE-WRITTEN.

PUBLISHED FOR

The New York Sunday School Commission

BY THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

MCMXI

Digitized by Google

COPYRIGHT BY
THE YOUNG CHURCHMAN CO.
1904, 1911

Digitized by Google

DEDICATED BY THE WRITER

TO

THE LOVING MEMORY

OF

A GOOD MAN

My Former Sunday School Superintendent

FRANK A. BOTTOME, M. D.

Digitized by Google

Digitized by Google

CONTENTS OF PART II.

1. Topics Considered in the Reading Chapters.
2. Preface.
3. Notes, Suggestions, and Books for Teachers.
4. Suggestions for Pictures.
5. List of Maps, etc.
6. Introduction.
7. Twenty Reading Chapters.
8. Twelve Questions Appended to Each Chapter.
9. Appendix on Present Condition of Christianity.
10. Appendix on the American Church.

Digitized by Google

TOPICS CONSIDERED IN THE READING CHAPTERS OF PART I.

I.—The Apostolic Succession.
II.—The Apostolic Succession (Continued).
III.—The History of the Church in Scriptures.
IV.—The Apostolic Church.
V.—A Sample Apostolic Church and its Worship.
VI.—A Sample Apostolic Church and its Worship (Continued).
VII.—The Days of Persecution.
VIII.—The Days of Persecution (Continued). Pliny, Trajan, Ignatius.
IX.—The Days of Persecution (Concluded). Hadrian and Polycarp.
X.—The Early Fathers.
XI.—S. Alban and Constantine.
XII.—The Six General Councils.
XIII.—Catacombs and Early Church Buildings.
XIV.—Monasticism and Monks.
XV.—S. Jerome and S. Martin.
XVI.—Great Events of the Conciliar Period.
XVII.—The Rise and Growth of the Papacy.
XVIII.—Dark Days.
XIX.—The Crusades.
XX.—The Continental Reformation.

Digitized by Google

TOPICS CONSIDERED IN THE READING CHAPTERS OF PART II.

I.—Britain and the British Church.
II.—The Saxons and the Saxon Church.
III.—The Roman Mission in East Anglia.
IV.—The Saxon Conversion.
V.—The Anglian Conversion.
VI.—The Church of the Anglo-Saxon Kingdoms.
VII.—The United Church of England.
VIII.—The Norman Conquest.
IX.—The Investiture Quarrel.
X.—The Constitutions of Clarendon.
XI.—Troubles with the Pope of Rome.
XII.—Monasticism in England.
XIII.—The Church of England in Chaucer's Day.
XIV.—Beginnings of Reaction.
XV.—Repudiation of Papal Supremacy.
XVI.—The Reformation in England.
XVII.—The Church Under Mary.
XVIII.—The Church Under Elizabeth.
XIX.—Restoration and Reformation.
XX.—The Church in America.
Appendix on the American Church.

Digitized by Google

PREFACE.

Church History, though a very interesting study, is one little studied. Its magnitude appals even the studious. Secular schools wholly ignore it. Church schools rarely include it in prescribed courses. Colleges and Universities regard it as a part of post-graduate curricula. Seldom do the Clergy instruct their congregations in any systematic manner as to the origin and the growth of the Christian Church.

This important subject ought to be taught in our Sunday Schools. With the time at our disposal for this purpose, the teaching must of necessity be general. Much that is necessary for the scholar and the specialist to know may well be omitted in a course of instruction intended for the young people of our Schools. This may be done, and still a fairly connected story be told from the beginning to the present day. This has been the attempt in this course now submitted to the public. The subject is treated topically. No pretension to completeness is made; the largeness of the field forbids this. Yet it is confidently believed that if the Teacher and the Scholar will use this book conscientiously and faithfully, in one year's time of the ordinary sessions of our Sunday Schools a good understanding of the history of the Christian Church may be possessed.

Indebtedness is hereby acknowledged first of all to the Rt. Rev. Geo. F. Seymour, D.D., LL.D., Bishop of Springfield, my first preceptor in Church History, of which he is one of the greatest scholars in this country to-day.*

As for books and authors, I am indebted to all I have

* Since deceased.

Digitized by Google

read, and I have read many. Chiefly, however, and especially for their excellent arrangement of topics, I would mention Cutts' *Turning Points,* both of General and English Church History, Canon Robertson's *Sketches of Church History,* and Van Antwerp's, Archdeacon Tiffany's, Dr. McConnell's, and Bishop Coleman's *Histories of the American Church.* G. v. D. W.

Digitized by Google

NOTES AND SUGGESTIONS FOR TEACHERS.

Church History cannot be classed with nor treated like other lessons prescribed for Sunday School scholars. It assumes and requires for its understanding some knowledge of secular history.

Older scholars only are expected to study Church History. These Lessons are intended for children certainly not less than fourteen years of age. There is no limit to the age in the other direction.

Indeed these chapters will be found useful for adults out of Sunday School who either have studied Church History and wish to read monographs of its salient subjects, or have never studied it, and wish to know something about a subject they have neither time nor inclination thoroughly to master. The treatment here is not exhaustive, but is suggestive. The questions at the conclusion of each Chapter are merely intended to insure to the teacher the reading and study of each Chapter by the scholar.

Every event mentioned need not be learned, nor remembered. One can see a tree and not see every leaf upon the tree. Every event ought, however, to be diligently read. There are thousands of events not at all mentioned, many of them important, but the few that are mentioned are examples of others, and are designed to illustrate or substantiate statements that are made.

Children ought to read carefully, and more than once, each Chapter. It might be well for the younger children to have the Chapter read to them by a parent, or an older person, who can add to the mere reading, interesting conversation that will make the reading real.

Digitized by Google

After this, the scholar answering the question either orally or in writing—the latter is the better—preparation is ended.

Then comes the work of the Teacher, who, to do this work, must not only read the Chapter, and master it, but also refer to works suggested here to make more clear the points that may seem nebulous.

It is not necessary that the Teacher have many books on Church History. One is sufficient, and every good Churchman ought to have one good Church History in his possession; if this be not possible or convenient, a thorough study of these Chapters will suffice to teach them.

Never be afraid frankly to tell your scholars that you do not know, if you do not; but always be ashamed to say that you have not prepared as best you could to teach the lesson.

A bibliography is given in this volume in order that Sunday Schools so desiring may secure a good working library on this topic.

The one book recommended for each Teacher's possession and diligent use is the Rev. E. L. Cutts' *Turning Points of General Church History,* one volume of General Church History from the time of the Apostles to the present day.

There has lately been published an exceptionally valuable history of the English Church in brief compass by the Rev. Percy Dearmer, entitled *Everyman's History of the English Church.* Other books of reference are mentioned in the Bibliography in the Appendix.

A word of caution is given both to teacher and to scholar. Do not be oppressed, above all do not be discouraged, by what may seem the magnitude of the subject. Plod on.

Digitized by Google

Any attempt is its own reward. Anything learned is valuable. There is no study more interesting, none next to that of Holy Scripture so valuable.

One more word: Sunday Schools differ greatly in the number of sessions held each year, some having as few as twenty-six, and some as many as fifty-two. This course is for one year, with twenty Chapters provided in each part. I have not thought well of adding supplemental chapters of less value, or of making chapters to conform to those schools having longest terms for study.

Neither have I encumbered the book with review chapters, which seem always to me like so much needless padding.

The Teacher can omit the chapters the topics of which seem less important than others, though this is dangerous to a complete understanding of the subject.

A book on Church History cannot be written with less than forty chapters, unless one limits himself to a mere statement of facts, which, unadorned, make dry reading.

Nor in my judgment ought any School to endeavor the senseless task of teaching the History of the Christian Church in any time less than the one hour on Sundays for one year. If less time must be allowed than this, Teachers must make choice of what chapters ought to be taught.

Digitized by Google

SUGGESTED BOOKS FOR TEACHERS.

For the advantage of teachers and pupils who may have access to books in Public or Private Libraries, or may be able to purchase such, a list of books, bearing especially on the subjects covered in this course, is appended. Of these, the arrangement of the chapters follows Cutts' most closely; but we would advise all teachers at least to secure also Wakeman's larger volume, since this historian is later, more accurate, and embodies the undoubted conclusions which recent research along historic lines has established. Lane's Notes are also valuable, not alone for historical accuracy, but for the abundance of pictures and illustrations.

Everyman's History of the English Church. Rev. Percy Dearmer. Young Churchman Co. 50 cts., 75 cts., and $1.00.

Turning Points of English Church History. Rev. E. L. Cutts. S. P. C. K. $1.50.

History of the Church of England. H. O. Wakeman. Rivington. $2.00.

The Church of England to the Reformation. C. A. Lane. Y. C. Co. 35 cts.

The Reformation of the English Church. C. A. Lane. Y. C. Co. 35 cts.

The Reformation of the Church of England. H. O. Wakeman. Gorham. 35 cts.

The Church and the Puritans. H. O. Wakeman. Longmans. 80 cts.

The English Church and the Middle Ages. W. Hunt. Longmans. 80 cts.

Digitized by Google

History of the Christian Church.

A Popular History of the Church of England. Rt. Rev. Wm. Boyd-Carpenter. Dutton. $2.50.

The History of the Reformation. Rev. Chas. Hardwick. Macmillan. $2.25.

The History of the Reformation in England. Rev. Geo. G. Perry. Longmans. 80 cts.

The English Reformation and Its Consequences. Rt. Rev. W. E. Collins. Nelson. $1.50.

The Anglican Reformation. Prof. Wm. Clark. Scribner's. $2.00.

The History of the Episcopal Church. Rev. C. C. Tiffany. Scribner. $1.25.

The American Church. Rev. Wm. J. Miller. Whittaker. 50 cts.

Digitized by Google

SUGGESTIONS FOR PICTURES FOR ILLUSTRATION.

They can be secured from the S. P. C. K. and are entitled "Church History Cartoons," from pictures by W. T. Morgan. The cartoons are bold and effectively colored. Size, 45 by 35 inches, 60 cts. each.

No. 1. Gregory and the English Slaves, A. D. 589.

No. 2. S. Augustine and King Ethelbert, A. D. 597.

No. 4. The Martyrdom of St. Alban.

No. 6. The Venerable Bede Translating S. John, A. D. 735.

No. 8. Stonehenge.

No. 9. Iona of Present Day. Founded A. D. 565.

No. 13. The Murder of St. Thomas à Becket, A. D. 1170.

No. 15. Crusaders starting for the East.

No. 17. Preaching at St. Paul's Cross, A. D. 1547.

No. 18. The Seven Bishops Sent to the Tower, A.D. 1688.

No. 19. Consecration of Matthew Parker as Archbishop of Canterbury, December 17th, 1559.

NOTE.—The Bishop of Ripon's *Popular History of the Church of England* (Dutton, Imp., cloth, $2.50), is replete with illustrations of historical events. Wakeman's *History of the Church of England* (Rivington, $2.00) is more recent and researchful, though in less popular style.

Order from The Young Churchman Co., or from the New York Sunday School Commission.

Digitized by Google

LIST OF MAPS, ETC.

All in Appendix.

1. Map of Great Britain.
2. Map of Teutonic Settlement.
3. Map of the Anglo-Saxon Heptarchy.
4. Map of Diocesan Missions' Growth.
5. Map of Domestic Missions of the United States.

Digitized by Google

CHAPTER I.

Britain and the British Church

At the birth of our Lord, Britain was inhabited but was looked upon as an uttermost isle of the sea. The civilized world chiefly lay adjacent to the Mediterranean sea. Beyond the straits of Gibraltar lay the unknown ocean, and nobody then thought of any world beyond. Julius Caesar in 55 B. C. made an invasion from Gaul or France into Britain, and wrote an account of it, from which and other sources we know that the Britons tilled the land, kept cattle, trained horses, drove chariots, had a written language, and carried on quite a trade across the channel with Gaul.

Their religion was Druidism. Druids were the priests. These also attended to civil matters of importance. They were also prophets, and pretended to divine the future. Their temples were enclosures without roofs, the boundaries being either upright stones of enormous size, or a grove of oaks, arranged circularly. They offered sacrifices, at times human sacrifices. At Stonehenge to-day near Salisbury one sees an example of a Druidical Temple. Pliny, the historian, tells us of the Druids' veneration for the oak and fondness for the mistletoe which grew upon it, and their use of both for decorations at their New Year's celebrations.

The invasion of Caesar did much to make Romans familiar with the country, and commerce between Britain and Rome at once largely increased, but it was a good century later before Britain was annexed to the Roman Empire,

Digitized by Google

and for three hundred and fifty years Britain became and continued a Roman province.

Forts were established, walls built, towns sprang up, evidences of which still remain. Chester is but a modernized spelling of Castra, where the twentieth Roman legion was permanently encamped, forming a sort of perpetual military colony.

The origin of the Christian Church in Britain is unknown. Nobody can say definitely who preached the Gospel for the first time in the country now called England.

It used to be believed that S. Paul himself founded the British Church, but like so many other early legends, that is no longer believed by scholars. Still S. Paul may easily have given the impetus to those who introduced the new religion.

Clement of Rome, the Apostle's contemporary, says that his labors extended "to the utmost bounds of the west." S. Paul writes in Romans, the fifteenth chapter, that he intended to enter Spain. Eusebius, the first Church historian after S. Luke, who wrote the acts, after speaking in A. D. 325 of the Gospel having been preached to Romans, Armenians, Indians, and Scythians, adds, "But some passed over the ocean to those which are called the British Isles."

There are historians who expressly state that St. Paul did visit Britain. Neither had these any reason that would now induce an Anglican historian to make such a claim. Fortunatus in A. D. 560, and the patriarch of Jerusalem in A. D. 560, distinctly made the statement "Paul visited Britain and planted churches there," and "the teaching of

Digitized by Google

this Apostle spread to Britain and *ultima thule,*" which last two words mean the remotest point known.

There is, however, no real proof that S. Paul planted the Church in Britain. That it was so planted either in apostolic times or in times immediately subsequent thereto, is, however, indisputable.

There are various mythical stories of a legendary sort connected with earliest British history, and they are interesting, but no historic value can be attached to any of them. To come to a known fact of history, about which there can be no question, we name the date, a most important one, A. D. 314, not as that of the beginning of the Christian Church in Britain, but as a date of definite knowledge, from which we can with certainty indulge in retrospection.

In this year a council was held in Arles, to consider the question of a schism caused by a controversy about re-baptizing heretics. Attending this council were three British Bishops, whose names are known to us; as also are the names of a priest and a deacon who attended those prelates. These are the names: Eborius, Bishop of York; Restitutus, Bishop of London; Adelfus, Bishop of Lincoln, with Sacerdos, a priest, and Armenius, a deacon. Now stop and think. Travelling in those days was difficult and expensive. A Church that could send across the channel and into Gaul three Bishops, with a priest and a deacon as honorary attendants, and these Bishops representing Dioceses as far apart as London, York, and Lincoln, must have been in existence for years, must have been well organized, must have had many more Bishops at home who did not attend the council. May we not conclude at least this much, then, which the most critical historian must al-

Digitized by Google

low: namely, that at the very beginning of the fourth century the Church of Christ was strongly established in the cities of the British province, that it was thoroughly organized with diocesan Bishops, priests, and deacons, and that this British Church was in full relations with other branches of the Church of Christ? Remember, this was before the council of Nicea, which was the first general council held, A. D. 325. If at 314 A. D. the Church in Britain was wholly organized and the equal of any other Church in the world, in the absence of any information to the contrary, one has the reasonable right to assume that the origin of the Church in Britain may date from near to apostolic days.

From A. D. 314 the references to the British Church are undoubtedly authentic, and are both frequent and continuous.

At another council held in Sardica in A. D. 347 there were British Bishops present, and to their credit they joined in the condemnation of Arius, who had been deposed at Nicea in 325. Again in A. D. 360 at a Council held at Ariminum, there were Bishops from Britain present.

Severus, a recorder of this period, states distinctly that three only of these from Britain on account of poverty availed themselves of the Emperor's offer to defray their expenses, which shows that the others were fairly well-to-do, and that these were not ashamed of their poverty.

British Bishops gave their adherence to the Nicene Creed in the middle of the fourth century, and we know from readily derived quotations from such writers as Chrysostom, Jerome, and Sozomen that in the latter part of this century there was a settled Christian Church in

Digitized by Google

Britain. There is mention made of Church buildings, of altars, of scriptures, and of discipline of various sorts.

This early British Church had communion and correspondence both with the Churches of the east and with the Church of Rome, but there is not a scintilla of evidence to show either that Rome claimed supremacy at this time, or that anybody in Britain thought of according it.

This early British Church had its martyrs, too, notably S. Alban under the general persecution of the Emperor Diocletian in A. D. 304. With the details of the story of this persecution and this martyrdom the readers of the first volume of this history have been made familiar. The present Cathedral with the tomb of S. Alban within it, in which rest the remains of England's first known martyr, a Cathedral that has been standing since the ninth century, and is upon the site of buildings preceding it, used for similar purpose of entombment and worship, is proof to any but the hopelessly incredulous of the authenticity of a tradition which may well claim the authority of a fact.

The Island of Britain was little troubled by Arianism. S. Athanasius bears witness to the firmness of the British Bishops in maintaining the Divinity of Christ.

This is of all Christian doctrines the most important. It may be that because Britain always opposed Arianism, and stoutly maintained the integrity of the Christian faith, God has not allowed her Church to be permanently enthralled by the bondage of papacy, and has blessed her independence by greatly enlarging her borders.

Yet the history of this British Church is not without a record of doctrinal troubles, and even of heresies of another sort than that of Arius.

Digitized by Google

Pelagianism is the name of a heresy which teaches that man is not born in sin, that sin is but imitation of wrong-doing, and no natural or spiritual defection of the being. This heresy, which impeaches the value of Christ's sacrificial death, which destroys the value of Holy Baptism, makes it needless in fact, and does other damage to the faith, was first taught by Pelagius, a Briton.

The Britons, anxious to put down this heresy, requested two famous preachers, known for their personal purity, to come over from Gaul and help them. They were Bishops Germanus of Auxerre, and Lupus of Troyes; after a time in the very town where S. Alban was martyred, now named after him, then called Verulam, these and other British Bishops condemned the false teaching referred to.

While this was going on, about A. D. 430, the Picts and Scots began to invade Britain. These Bishops of Gaul by request joined with others in resisting these attacks of the barbarians, who had come from the northwest coasts of Europe to pillage Britain.

During the siege a vast number of the soldiers were baptized under the preaching of Germanus, who then took up the sword and led an army of Christians against the barbarian invaders.

When these came on for attack, expecting an easy victory, the Bishops led the cheer, crying *Hallelujah!* All the army took up the cry. It was echoed back and forth until the pagans, struck with terror, threw down their arms and fled, leaving a great quantity of spoil behind them. Many in endeavoring to escape from the country rushed into the sea and were drowned.

Digitized by Google

We shall see that another invading force, the Saxons, soon entered Britain, and after struggles of nearly a century they were successful.

Then Britain was again overspread by heathenism, and until the Gospel was introduced among these Saxons, the British Church was all there was of Christianity in Britain.

This early British Church never wholly ceased to exist, however, for, driven by the Saxons into the mountainous districts of the west, it maintained itself in Cornwall and in Wales. There many Christians remained true to their holy faith, while the greater part of what we now know as England was overrun by our Saxon forefathers, who worshipped Wodin.

Questions on Chapter I.

1. Describe Britain in the time of Julius Caesar.
2. Who were the Druids, and what was Druidism?
3. What did the invasions of Caesar do for Britain?
4. What do historians say of the origin of the Church in Britain?
5. Give first undoubted evidence of the existence of the British Church, and describe the council of Arles.
6. What can we reasonably conclude from this council of Arles and the British Bishops who attended it?
7. What other councils were held in the fourth century at which British Bishops were present?
8. Who was Britain's first martyr so far as is known? Tell his story, and what is the inference from this bearing on the strength of the early British Church?

Digitized by Google

9. What early heresy did the British Church oppose?
10. What early heresy disturbed the British Church? Describe it.
11. Describe what happened when the Picts invaded Britain.
12. What were the results of the Saxon invasion?

Digitized by Google

CHAPTER II.

The Saxons and the Saxon Church

England was originally Britain, the land of tin, and its inhabitants were called Britons. The name is now retained in conjunction with the adjective Great, to denote England, Scotland, Wales, and some adjacent islands of the sea.

There were in Rome as hostages during the time that Britain was a Roman province three members of a British family, Bran, Llin, and Claudia. These were retained at the time that S. Paul was a prisoner in Rome. This Claudia married Pudens, the son of a Roman senator of the same name.

In a letter to S. Timothy (see II. S. Timothy iv. 21) S. Paul refers to this same Llin, together with Claudia and her husband.

Some have thought that it was through their efforts that Britain was converted to Christ.

Toward the end of the second century, and during the third, one can find a number of references to British Christianity and the British Church in the writings of people who lived far away in other parts of the Roman Empire. In A. D. 306 Constantine the Great was proclaimed Caesar or Emperor in York, the place of his birth. At this time there were several claiming to be emperors throughout the extended empire. Wars were necessary to settle the question. Soon Constantine overcame all adversaries to his claim, and he became the sole emperor of the Romans.

He was the first Christian emperor. He put a stop to

Digitized by Google

persecutions, and with his mother, Helena, became one of the greatest benefactors of the Church.

During his and subsequent reigns the Church of Britain was strong enough to undertake missionary work, and it sent missionaries in little wicker boats across to Ireland and up the channel to Scotland.

The most famous of these were S. Columba who founded the monastic establishment at Iona, and S. Patrick, by birth a Scotchman, who is said to have established the Christian religion in Ireland.

A second important period in the Church history of England may be called the Anglo-Saxon conquest, extending from A. D. 450 to 600, speaking in round numbers.

The Roman army, which had settled in several cities in England, and had strongly fortified them, which had built roads and walls which stand in good condition to this day, was finally withdrawn from Britain early in the fifth century.

The power of the Roman Empire was beginning to decline at this period, and its armies were needed nearer home. The moment these forces withdrew, the Picts from the north began to pour over upon Britain's shores, and pushing their way inward, to ravage the original settlers and owners of the country.

Then came fierce Saxon invaders, who, after driving back the northern barbarians, began incursions upon the Britons. The chief of the marauders who during the fifth and sixth centuries did such havoc to the Britons were the Jutes, the Angles, and the Saxons.

They were all heathen, and their struggles with the Britons and the British Christian religion and Church extended over a period of some one hundred and fifty years.

Digitized by Google

No wonder that subsequently there were few or no traces of a British Church to be found through all the flat country of England, and when this British Church was found, it was discovered in the mountain fastnesses of the west, whither the Christians had been driven.

Here, however, the persecuted Church continued its life and maintained its integrity.

To this day Bishoprics established in Wales at that early period continue, and the Welsh dioceses still preserve the faith of those far-away days.

Remember that during all this time neither England nor Ireland knew anything about any allegiance to the Bishop of Rome. He made no such claim, and had he made it nobody would have resisted it more strenuously than S. Patrick.

During this period learning was patronized and encouraged by the British Church, and consequently flourished.

Cathedrals were built with, attached to them, monastic colleges, in which evangelists and teachers were taught and trained for their subsequent work as missionaries.

One of the largest and most influential of these colleges was established about A. D. 565, upon the island of Iona, by S. Columba.

Toward the end of this sixth century we may describe the religious conditions of the country we know to-day as Great Britain thus:

The Celtic Church was firmly planted in Ireland and parts of Scotland and had offshoots in northern England. The British Church, which had made many converts to Christianity a century earlier, had been driven, for the most part, into the rocky recesses of Wales and south-

Digitized by Google

western England, where, however, it still survived. The rest of Britain having been overrun by the Angles and the Saxons, what may be called Anglo-Saxon heathenism prevailed. These heathen had divided the country into seven kingdoms. Heptarchy means seven kingdoms. These are their names: East Anglia, Wessex, Northumbria, Mercia, Essex, Kent, and Sussex. These were subsequently converted to Christianity, and still more subsequently, about 688 A. D., united into the one Church of England by Theodore, then Archbishop of Canterbury, who devised the system of English dioceses that exists to this day.

Gregory I. was Bishop of Rome in A. D. 596. Before he was made Bishop of Rome, he had seen some British children sold in the market place of the city. Seeing these fair-haired children, he inquired whence came they. Told that they were Angles, he made a pun when he said they ought to be named angels.

From this time he was interested in their conversion, and when he became Bishop of Rome, he sent a band of missionaries, under a monk named Augustine, to attempt the conversion of these Angles. The very Church whence Augustine started on this tour still stands, and contains many interesting relics of this important embassy and mission. These missionaries under Augustine landed in Kent A. D. 596. Ethelbert was then the king of Kent, and a heathen. His wife, named Bertha, was a Christian. She worshipped in a small church in Canterbury, where upon the same site its successor still stands.

By Augustine's persuasive efforts, Ethelbert was converted and was baptized on Whitsunday, A. D. 597.

This Augustine was afterward consecrated in Gaul by Bishops of the native Church, and became the first

Digitized by Google

Archbishop of Canterbury. When, later, he came in contact with the surviving British Bishops, he found them following different customs from those familiar to him, and very jealous of any interference with their inherited rights of independence. Augustine died in A. D. 604, not having succeeded in extending the Church beyond the limits of Kent. The six unconverted Anglo-Saxon kingdoms were afterward converted as follows:

EAST ANGLIA.—A. D. 631, by Felix, a Bishop from Burgundia, and an Irish monk named Fursey.

WESSEX.—A.D. 634, by Birinus, a monk from Gaul.

NORTHUMBRIA.—A. D. 635, by Aidan from Iona.

MERCIA.—A. D. 653, by a company of priests from Aidan's college at Lindisfarne.

ESSEX.—A. D. 654, by Cedd from Lindisfarne, who held his first service on the very spot where the great S. Paul's Cathedral now stands, on which same site heathen worship had been previously offered for many hundred years.

SUSSEX.—A. D. 681, by Wilfrid from Lindisfarne.

The History of the Church in Britain may thus be stated:

The Celtic or British Church originally extended all over England.

Anglo-Saxons conquered a good part of the country, destroying the Church of the lowlands. These heathen Anglo-Saxons were converted, as we have shown above, and the influence of the Church was again established throughout all England by A. D. 700.

Digitized by Google

This work of converting the kingdoms of the Saxons was accomplished in part by missionaries from the continent and in part by the missionaries of the ancient British Church; but it should be remembered that they were all alike members of the one Catholic Church, and that is the Church which, together, they planted in England, and which lives as the Church of England to-day. All Christians, in whatever land they lived, were then members of the same Church, which had its Bishops, its priests, and its deacons in all Christian lands.

Digitized by Google

Questions on Chapter II.

1. What references to citizens of Britain are found in S. Paul's writings?
2. Who was Rome's first Christian emperor? Where was he born? Who was his mother?
3. Tell something of the missionary work of the Church in Britain at this time.
4. Describe the raids upon Britain by the Picts and the Saxons and the effect upon the Church in the land.
5. What is the proof in Wales of a continuous Church since the time of the earliest British Church?
6. Describe the religious condition of Britain in the west, when heathenism prevailed in the east.
7. What is the meaning of heptarchy?
8. Tell the story of Gregory I. and what he did for the Church in Britain?
9. Who was Augustine? Describe his missionary efforts in Britain.
10. Name the six unconverted Anglo-Saxon kingdoms, and when and by whom they were converted.
11. What different missions planted the Church in Britain?
12. Review the story of the British Church from beginning until the union of all the missions about A. D. 700.

Digitized by Google

CHAPTER III.

The Roman Mission in East Anglia

Bede is the name of the first English writer of ecclesiastical history. He wrote about the year 800, and his writings are very interesting and valuable. He died translating the Gospel of S. John, and he lies buried in Durham Cathedral. He is so revered by the English people that now for many years he has been spoken of as Venerable. This Venerable Bede gives us a version of the Saxons receiving their first instruction in Christianity from the Roman missionaries, which he received from others who said it was credible tradition.

Here is the picturesque story told briefly:

Gregory, the Archdeacon of Rome, was crossing the great forum early one morning, when he saw different groups of captive slaves from various countries exposed for sale. Among them all he noticed some children with fair complexions, blue eyes, and curly hair, which to an Italian was somewhat unusual. Inquiry elicited the information that they were Angles. "Non Angli sed Angeli," he replied, which Latin words mean Not Angles but Angels.

You see that this account of Bede agrees entirely with the Roman record which we gave in the preceding chapter. When tradition confirms history, the truth is at hand.

It is evident that Gregory, afterward Bishop of Rome, was somewhat of a punster, for Bede tells us further that he was told that these Angles came from a province called Deira. Gregory replied "*De ira* (from wrath) they shall be delivered into the mercy of Christ."

Digitized by Google

And again, told that their king was named Aella, his reply was, "May Alleluia be sung there."

Gregory wanted to go to Britain at once as a missionary and actually undertook the journey, but the Pope commanded him to return, evidently having other work for him to do. Very soon this Pope Benedict I. died, and Gregory succeeded him.

But he did not forget the little slave children in the forum, the market place. Very soon he summoned Augustine, a monk, prior of a monastery on the Coelian hill, on which very spot S. Augustine's Church in Rome now stands, and sent him with forty other monks well equipped for their mission. These were given letters of recommendation to the Bishops and kings of France.

Instead of going to Northumbria, the place where the children had came from, they went to Kent, probably because this was the earliest settled and most civilized of the Saxon settlements; and also because Bertha, the queen of Kent, was a Christian, and Ethelbert, her husband, the king, was not unfavorable to the Christian religion.

The French Bishops probably told Augustine this, and so on the 7th of August, Augustine with his forty companions landed on the Isle of Thanet in A. D. 596, and sent word of their arrival to the king.

This is an important date, because it marks the beginning of the first mission established in England from the Church in Europe.

Remember while we go on to consider this mission, that the Saxons having driven the old original British Church westward, this ancient British Church continued its existence in another part of the country, while this European

Digitized by Google

mission, under the auspices of Rome, continued to do its excellent work in the east.

A repetition of this statement and of events to prove it will do no harm, will do much good indeed if it serve to strengthen this impression upon the reader.

Christianity was not introduced into Britain by the Church of Rome. The old Church of Britain was introduced into the land so many years before Augustine landed, that nobody can tell just how many.

Obtaining leave to remain and work in Kent, Augustine and his helpers began at once to preach and baptize and make converts. The accounts are clear that they had orderly processions, headed by a silver cross, sung litanies and prayers, and preached such excellent sermons that they won to Christian allegiance King Ethelbert and many of his subjects.

From the beginning of their work Canterbury was the chief center. Very soon an old heathen temple was given them by the king for a Christian Church, and then, from Canterbury as a center, missionary work was pursued everywhere among the Saxons until with curious uniformity many of the kingdoms, following the precedent of Kent, became outspokenly Christian.

It would seem, studying the history of this missionary work of Augustine, that with growing civilization the old Saxon heathenism had lost its hold upon the national mind, and the people were quite ready to accept a religion so reasonable and so admirably fitted to their needs as was Christianity.

Again, religion then was to the people who were ruled by kings a state affair, to be largely settled by the mandate of the king.

Digitized by Google

It is difficult for us of Western thought and customs to understand this, but we have a conspicuous example of it to-day in Japan, where in their admiration for and desire to adopt the civilization of the West, the people are often as ready to accept the Christian religion as they are the methods of education or of commerce, or of government and warfare.

To convert the king was to convert the people in the early days of the Church. So it was with Constantine of Rome, and so it was with Ethelbert of Kent, and so, too, with the kings in each instance of Northumbria, Mercia, and Sussex.

Gregory, the Pope, told Augustine when he left Rome that if successful in his mission he was to go to Gaul and be consecrated Archbishop of the British nation.

Indeed, to these efforts we owe and gladly acknowledge the Church with its see city of London founded by a Bishop named Mellitus in A. D. 616.

In the year 627, King Edwin of Northumbria, with all the nobles and a large number of the common people, received the faith publicly and were baptized in a simple wooden building erected over a spring in York.

At once this king began to build a large stone church to replace this wooden structure. To-day upon the same site stands the magnificent minster, perhaps the most beautiful Cathedral in all England.

The very well in which King Edwin was baptized still flows in the crypt of York Cathedral.

Bede tells us that more than 10,000 persons were baptized here in a day.

So by ways the details of which in each instance can be readily given, so uniform that repeated description becomes

Digitized by Google

monotonous, into four of the seven kingdoms of the Saxons, called their heptarchy, these foreign missionaries sent by Gregory I. introduced the Christian religion and Church.

There was in A. D. 635 another Italian missionary named Birinus, commissioned by Honorius, the Bishop of Rome, who landed in Britain and successfully preached the Gospel in the country now known as Surrey, Dorset, Somerset, and Devon. It is not pleasant to relate, but truth compels it, that in all these four Saxon kingdoms, except Kent, when the sovereign who first embraced Christianity died, the people often lapsed into heathenism and idolatry.

The Christian religion is a matter between God and the individual. Christians cannot be made to order by the mandate of a king, and such a religion does not last. In Essex, East Anglia, and even in Northumbria, where Paulinus seemed to give the Church such an excellent start, apostasy soon followed the early enthusiasm, which was much more like the devotion of the multitudes who strewed palms in the way of Christ as He journeyed toward Jerusalem than the devotion of the household of Bethany, to cite another Gospel example. In Kent alone the Church held its ground, though even there defection was found in the instance of Ethelbert's son and successor, Eadbald. Under him it became necessary for Justus, who was Bishop of Rochester, and Mellitus, who was Bishop of London, to quit the country and cross the channel to Gaul, the country now called France. Even Laurentius, the Archbishop, who had succeeded Augustine in his see of Canterbury, was about to follow the example of his brother bishops, when fortunately Eadbald returned to his Christian faith and profession, and Kent was saved from apostasy.

Digitized by Google

It will be well to get and keep clearly in mind these early Christian and Church establishments in Britain—especially since later on we shall see how they all became united, and still later on how the united Church in that country asserted its rightful supremacy, which under God is to this day maintained.

Digitized by Google

Questions on Chapter III.

1. Who was the first writer in Britain of Church history? Tell what you know about him, and the date of his history.
2. Give Bede's account of Gregory first meeting the Angles in the Roman market place, and rehearse some of his puns when finding out who they were.
3. Rehearse the story of Augustine's missionary journey to Britain.
4. Give date of his landing in Britain, and where he landed.
5. Tell what Augustine and his helpers did in Kent.
6. Give a present day instance of a heathen people ready to adopt Christianity.
7. Who were the king and queen of Kent?
8. Who was the first Bishop of London, and what his date?
9. When was York minster founded, and by whom?
10. Give account of what happened to Christianity in the sections where the king's conversion compelled the people's adherence to the faith.
11. How was Kent saved from similar apostasy?
12. State the significance of keeping clearly in mind early Christian and Church settlements in Britain.

Digitized by Google

CHAPTER IV.

The Saxon Conversion

The whole story of the Saxon Conversion is by no means told, when we tell what the missionaries from Europe did, though no fair-minded person will detract any from their excellent work.

As we have already said, three of the seven kingdoms of the Saxons were converted from their heathenism by the efforts and influence of the early Celtic Church. The British Church had sent its three Bishops to the Council of Arles in 314, and other representatives to the Council of Ariminum; and then, pursued and persecuted by the Saxons and other northwestern heathen Europeans, had been driven westward into the Wales region.

Similarly we will remember the ancient Church of Britain and such powerful centers as Iona and Lindisfarne when we think of the evangelization of Ireland and Scotland, and recall that to the influence of this old Church and its famous sons, half of the country we now call England owes its evangelization.

S. Patrick was born in A. D. 387, near Glasgow in Scotland. His father was a deacon, and his grandfather a priest of the old British Church.

It is worth observing that then it was the universal custom of all clergy, excepting those who lived in monasteries and were called monks, to be married.

S. Patrick received both his training and his orders, not from the Church of Rome, but from the then independent Church of Gaul or France.

The work of the Celtic missionaries among the Saxons

Digitized by Google

was so important and of such magnitude that, mindful of what Anglican Christianity owes to Ireland, we are especially grateful to S. Patrick, whose life work was given to its successful conversion.

The reason why S. Patrick received his ordination in Gaul is that he went there to be educated by the Bishops of that country, who were then noted for their learning.

Immediately upon his ordination in 432 A. D., he sailed with twelve companions to undertake the work for which, Bede tells us, he had been twenty years in preparation. Following what he had seen in the monasteries of S. Martin at Tours (see chapters on Monasteries, Vol. I.), Patrick established in Ireland great religious schools, and planted monasteries under abbot-bishops, and established colonies at the centres of education and evangelization.

After notable success in Ireland, so notable that tradition has attached to him the miraculous ejection of snakes from the little island, S. Patrick died, full of deserved honors, in A. D. 465.

From this time on intimate relation was sustained between the Church of Ireland and the ancient British Church in Wales. To S. David's the Irish priests went for years for their religious training.

S. Finian, a great Irish abbot-bishop, was educated by S. David.

Of this S. Finian, Bede says that his monastery numbered as many as three thousand inmates.

Forty years after S. Patrick's death, Columba was born. He was educated by S. Finian, and was in due time ordained. He became one of the greatest missionaries of the world, and founded the famous monastery at Iona, the vast ruins of which still stand as his monument.

Digitized by Google

The inhabitants of Scotland were then called Picts. To these, at the age of forty-two, Columba directed his efforts. Iona was his headquarters. Here and hereabouts this devoted man, always remaining in priest's orders, labored for thirty-four years.

During this time he and his companions preached all over the country we know now as Scotland, travelling from sea to sea, and from the Grampian hills to the northernmost bounds.

In little frail boats, made of hides stretched on frames of woodwork, these sailed the seas even to Orkneys and the Hebrides.

In A. D. 593 Columba died; but his work went on. From this great establishment at Iona, missionaries went throughout England, crossed the channel, and preached as far east in Europe as the territory now known as Germany, turned southward into northern France, planted churches and monasteries similar to that of Iona at Lindisfarne and elsewhere, and did much to make Christ's way known upon earth, His saving health among all nations. The literary work of these monastic establishments was of great magnitude. Besides cultivating the fields and indulging in frequent stated devotions, their manual labor was equalled by their skilful illumination of books, their famous copies of Scriptures, and their well-known school of writings. Their very caligraphy became noted, and Iona and Lindisfarne, its offspring, are to-day the recognized fountain sources of the Christianity and civilization of a large part of England and some parts of Northern Europe.

The work in Scotland so well done by these British and Gallic missionaries, especially by S. Columba representing the first, and S. Ninian from the Monastery of S. Martin

Digitized by Google

at Tours representative of the foreign Church, was never allowed to die out.

We American Churchmen ought to be deeply interested in the early Church history of Scotland, because our country is so deeply indebted to the sterling qualities of the Scotch and especially the Scotch-Irish, who have settled in large numbers here, and because our first American Bishop, Seabury, was consecrated Bishop in Aberdeen by three Scottish Bishops.

In the various histories of missionaries who penetrated successfully the lands beyond the Forth there are several names given, but it is enough to remember those already mentioned, and to recall, finally, a tradition that a Greek Bishop in the northeast of Scotland, who had come to do missionary work there, brought certain relics of S. Andrew and founded a community at the place still named after the Apostle.

S. Andrew, because of these relics and this influential establishment, has since come to be regarded as the patron saint of Scotland.

The peculiarly transversely shaped cross known as S. Andrew's cross is part of the Scottish ensign, and is incorporated with the familiar right-angled Roman cross upon the colors of Great Britain to this day. S. Asaph, in Wales, was also founded by a successor of the Scottish S. Ninian, and is to this day a powerful centre of Christian influence.

All this is told that you may see what a magnificent missionary spirit prevailed in those early days, and how vigorous and extensive in this missionary work was the ancient Church.

Emphasis must not be placed upon the labors of

Digitized by Google

Augustine and his successors in the east to the exclusion of the equally vast and important labors of Aidan and Columba, Patrick and Finian, Ninian and Kentigern, and scores of others in the west.

There never has been an hour since times so near the Apostles that nobody can tell just exactly when, that the Christian Church in Britain has not been complete in its equipment of Bishops, Priests, and Deacons, vigorous in preaching the Gospel, ministering the Sacraments, and saving men's souls.

Digitized by Google

Questions on Chapter IV.

1. Distinguish between the work of the Italian mission in Britain, and the work of the British Church in the western parts of the country.
2. Give date of birth and account of life of S. Patrick.
3. Where was S. Patrick educated, and why educated there? Also where ordained, and why there?
4. Tell of S. Patrick's work in Ireland, and give date of his death.
5. Describe relation of this Irish Church to the British Church after the death of S. Patrick.
6. Tell about Columba, and the monastery at Iona.
7. Describe these monastic establishments, and the work of the monks.
8. Why are Americans especially interested in these early Christian establishments in Scotland?
9. How has S. Andrew become the patron Saint of Scotland?
10. Name a few of the great missionaries in the west of Britain during the Saxon Conversion.
11. Show that the British Church never lost its influence and power in Britain.

Digitized by Google

CHAPTER V.

The Anglian Conversion

From the time that Augustine landed in Britain to the time when Theodore was consecrated Archbishop of Canterbury, about A. D. 700, the Church in England was not united. Indeed, there was no such country as England.

In the country generally called Britain, the condition of the Christian Church was that of missionary work of an extensive sort conducted among a number of separate and independent kingdoms, some of Jutes, some of Angles, and most of Saxons (see map), and these nationalities were all the time at war with one another. These missions, or monasteries, were quite separate and independent. Some were of foreign origin; others were in their origin British.

If now you will carefully study Map No. 2 in the back of this volume, you will be able to see what portions of Europe these ancient Teuton tribes inhabited before they invaded Britain, and then you will see clearly where in Britain each particular tribe settled.

In this chapter we will consider the missionary work of this conglomerate period among the Angles, and see how they were converted to Christianity after they had settled in the east of Britain.

Northumbria may be regarded as the province of this Anglian region, and the city of York its centre.

We have already told you that Christianity was introduced here by Paulinus, and had almost from the beginning the patronage of Edwin, the king.

Digitized by Google

As we recall Augustine and Ethelbert when we think of missionary work among some of the Saxons who inhabited the country called Kent, of which Canterbury was the centre; so we recall the names of Paulinus and Edwin when we think of the conversion of the Angles who inhabited a part of the country called Northumbria, of which York was the centre.

In a similar manner each part of the great country now known as Great Britain may be associated in one's mind with prominent names of missionaries and kings, under whom the conversion to Christianity took place. It is interesting as we now confine our attention to the work among Angles, to recall that those first British slaves which Gregory saw in the Roman forum came from this section called Northumbria.

It was to these heathen, therefore, that Gregory sent Augustine, though Augustine never went there, having landed further south.

When Oswald overcame the British king, and united the two kingdoms of Northumbria, he became interested in the conversion of his people, recognizing, as heathen kings were wont to do, the advantages of Christianity.

For this purpose he turned to the Scottish priests, by whom, during the wars of conquest, as an exile he had been instructed, and requested them to come to his heathen people and convert them.

The first effort of a monk named Corman was not successful, chiefly because, as he afterward acknowledged, he had impatiently expected results, and fed them not with the milk of the word, but the strong meat of doctrine, which they were unable to receive.

The abbot of Iona therefore sent a second monk, named

Digitized by Google

Aidan, who was so eminently successful that his name ought to be had in remembrance with that of Augustine till the end of time.

Aidan did for the Angles what Augustine had done for some of the Saxons. They are both to be regarded as missionary apostles in Britain.

Off the coast in Northumbria (see map No. 3), way up in the north, near the Firth of Forth, you will see the little island of Lindisfarne, so near the mainland that it is connected with it at low tide. Aidan founded on this island, which King Oswald gave him for the purpose, another Iona establishment, ranking only second indeed to it, and from this as a centre radiated the Christian influences that gradually extended through all Northumbria and Mercia, conquering for Christ and His Church the kingdom of Anglia and much of the territory of the East Saxons.

To Bede we are indebted for a lengthy description of Aidan's character (see Bede's *Eccles. Hist.*, iii. c. 25).

To condense this description we would say without a conscious reservation that he was both good and great, holy and learned, energetic and meditative, endowed with both sanctity and sense, and "was beloved and venerated by all, even by the Bishops of the Italian School, such as Honorius of Canterbury and Felix of the East Angles."

One reason why Aidan's work was so successful is found in the devotion of King Oswald, who not only sympathized with, but personally aided every effort of the monk to convert souls to Christ.

A sympathetic Christian ruler is a wonderful help to Christian missionaries. An unbeliever as a ruler of a nation, or what is even worse, an unholy man, one whose

Digitized by Google

character cannot be cited as a model and an example, is a great hindrance to morality and religion.

Aidan among other things was noted for his kindness to the poor. He gave a beautiful horse, which King Oswald had presented for his missionary journeys, to a poor, lame beggar, who needed the horse more than Aidan. When rebuked for this by the king, Aidan said: "Is the foal of a mare more dear to you, my king, than a suffering child of God?"

This magnificent Missionary Bishop Aidan, after serving in his episcopate for nearly twenty years, died, leaning, Bede tells us, against a buttress which supported a church wall.

To Aidan of Lindisfarne half of the country we now know as England owes its Christianity. English-speaking Christians must never forget him, nor ever fail to do him honor.

By the successors of Oswald in the Kingdom and of Aidan in the Church, with varying successes, the good work of evangelization in Anglia went on, strengthening the Church by the settlement of many sees, the names of which are as familiar to us to-day as are household words.

To review a little, the better to get a very clear idea of this Christianization of Britain, we find that to foreign missionaries we are indebted for the Gospel and Church in Kent and Wessex; to the Celtic missionaries for the knowledge of Christ in Mercia; and as for Northumbria and Essex, the work was chiefly indebted to the Scots.

If Rome was the first to send the Gospel to the heathen Anglo-Saxons, to Iona must be given the credit of preaching the Gospel to heathen in a much more extended territory.

Digitized by Google

The assistance of the Church in Gaul, then independent of Rome, must not be overlooked.

The French Princess Bertha, Queen of Kent, prepared the way for Augustine and the conversion of Kent.

The consecration of Augustine and other earliest British Bishops was by Gallican Bishops.

That the Ancient British Church did not take more active part in the work of conquering the heathen who had driven her westward may be readily accounted for by considering what in history is well known as "the conference of the Oak," though the British Church was far from being wholly negligent, we must remember, in the duty of preaching the Gospel to the heathen.

King Ethelbert, at the request of Archbishop Augustine, arranged for a conference between Augustine and some of his representative missionaries, and some of the prominent British Bishops.

This famous conference was held somewhere on the Severn, in what is now Gloucestershire, under an oak, which gave to the conference its historic name.

Augustine, anxious for union, invited British Bishops to conform to Roman use, as to the time for keeping Easter, and the tonsure for clergy, and other things of much or little importance.

The Britons declined to change their ancient Church customs, not recognizing any right or power of the Church of Rome to dictate to the Church in Britain.

At an adjourned meeting Augustine was very imperious in his demands, exceedingly haughty, and even ordered that the British Bishops should rise and receive him because he represented the Bishop of Rome.

Digitized by Google

The British Bishops could not see courtesy in that light, and declined to do such a thing.

Each British Bishop not only thought but knew that he was just as much a Bishop of the Church of God as was the Bishop of Rome.

The proposals of Augustine were reasonable enough until it came to the acknowledgment of his supremacy as Archbishop, or to the primacy of the Bishop of Rome. Had Augustine been more courteous, the results would have been vastly different. As it was, the whole conference ended in nothing but useless controversy.

It does seem a pity when we reflect that the British Church could not have combined with Augustine in the conversion of all the heathen, but indirectly at least this old British Church, which had been persecuted and driven out of its early settlements, continued to have great influence in the conversion of these peoples of various names and sorts who ultimately composed the population of the country.

So conversion was ultimately brought about, though not by the means earnestly and honestly advocated by Augustine. And so, too, unity was brought about eventually not under Augustine, but under Theodore, who had a more independent national spirit.

We remember with gratitude Gregory and Augustine, Paulinus, Mellitus, Justus, and Laurentius, and every other good foreign missionary, but we remember also Columba and Patrick and Aidan and Ninian and Chad for labors that were as sacrificing and generous, and for results as widespread and lasting.

Digitized by Google

A DIAGRAM TO ILLUSTRATE THE SETTLEMENT AND CONVERSION OF THE HEPTARCHY.

NAME OF KINGDOM.	NATION AND LEADER	YEAR OF SETTLING	YEAR OF CONVERSION	FIRST BISHOP AND REMARKS.
Kent.	*Jutes* (Hengist and Horsa)	A. D. 449	A. D. 597	Augustine from Rome. Consecrated in Gaul.
Sussex	*Saxons* (Aelle and Cerdic and Cymric)	477	681	Wilfrid, a Monk of Lindisfarne. Consecrated in Gaul.
Wessex		495	636	Birinus from Rome. Consecrated in Gaul.
Essex		530	654	Cedd from Lindisfarne. Consecrated by the Scots.
Northumbria	Angles (Ida)	547	635	Aidan from Iona. Consecrated by the Scots.
Mercia		560	653	Diuma from Lindisfarne. Consecrated by the Scots.
East Anglia		585	631	Felix, a Bishop of Burgundy, and Tursey, a Monk of Ireland.

* Mellitus of Rome preached in Essex in 603, but his converts all apostatized in 616.

Paulinus of Rome also preached in Northumbria in 626, but his work all went to naught in 633.

Digitized by Google

Questions on Chapter V.

1. What was the condition of the Christian Church from A. D. 596 to A. D. 700 in Great Britain?
2. Go over the maps and tell where the different invading tribes dwelt in Europe, and where each one settled in Britain.
3. Tell the story of Northumbria, of which York was the center.
4. Why did not Augustine go to Northumbria when sent there in A. D. 596 to convert the Angles?
5. Tell about Corman, and Aidan, and the monastery of Lindisfarne.
6. Give Bede's estimate of Aidan.
7. Tell about King Oswald, and his help in Aidan's missionary work.
8. What was the work of Roman missionaries in Britain, and what the work of Celtic missionaries in comparison?
9. Describe the Conference of the Oak.
10. To what is attributed its complete failure?
11. How do you prove from the attitude of the British Bishops at the Conference that the English Church is as Catholic and as independent as the Church of Rome?

Digitized by Google

CHAPTER VI.

The Church of the Anglo-Saxon Kingdoms

This subject, though touched upon and partly treated in an earlier chapter, is again considered that we may have a perfectly clear understanding of the condition of Christianity and the Churches in Britain prior to the time of the establishment by Theodore of what we know as the Church of England.

The importance of this will be readily understood, and to give such a comprehensive glance at the conditions we will afford the advantage of a review, at the same time presenting some new facts worthy of serious consideration.

The missionary work among the heathen tribes of Britain, no matter by whom accomplished—Italians or Celts—was much the same everywhere. We have spoken of some of the characteristics, notably the impetus given to it by the interest which kings and rulers took in the work.

The missionary monks, or Bishops, had all been brought up in religious communities, or monasteries, and naturally the moment they secured any considerable following they sought to establish similar religious settlements. This religious institution and organization was most likely the best suited to their times.

Let us try to understand these conditions, true of one and all alike of religious settlements in Britain. The Bishop lived with his clergy in the most convenient place he could find. Here was his see (Latin, *sedia* or seat) and eventually here he established his Cathedral (Greek *kath-*

Digitized by Google

edra, meaning seat, or place upon which to sit, and hence to rule).

In this center Divine worship with daily offices was instituted the very first thing, at the earliest practical moment.

Then there were established schools for the education of the youth, and especially such as would become clergymen. Early missionaries in Britain were all and always learned men. In every way possible these early ministers and missionaries contributed to the civilization of the kingdom.

People owe more to clergymen, and especially missionaries, than they think. They are always the pioneers of civilization. Civilization owes little or nothing to their critics.

While some of the clergy were saying prayers, others were set to study. Education at the monastery was the prevailing theme. Preachers went out to tell the people everywhere of Jesus Christ, but they never went until they were well trained for their work.

Wherever they went they preached, whenever they could they planted churches. They ministered alms as much as possible to the poor. They gave medicines to heal their diseases. They had a pharmacy always at the monastic establishments, and to all the surrounding country the monastery was cathedral, church, school, soup-kitchen, pharmacy, besides being the place whither any could resort for hospitality. Questions of law were settled there by the monks. The peasantry sought and secured both medical advice and medicines there, and the Bishop, the busiest man of the institution, was supposed to know

Digitized by Google

everything and at all times to be available and helpful to all persons.

Stories as related by Bede and others of some of the missionary journeys and preaching tours are most interesting, at times even ludicrous.

They rode horseback on long tours, as many as fifty in a party. Human nature remains under a monkish habit. The young are giddier than the old, and the old at times are a little mischievous. The humor and pranks of some, and the jokes played upon the serious ones by the lighthearted and merry, make us love these missionaries all the more because they were withal so human.

Humor has its place in the holiest life, and fun if kept wholesome is not an undesirable element of sanctity.

Bede tells us that the people loved the missionaries and that they were joyfully received as the servants of God. He also says that "the clergy visited the villages on no other account than to preach, baptize, visit the sick, or otherwise to take care of men's souls." It is always well for every man to stick to his last, so to speak, and of all other men, the clergyman.

A frequent celebration of the Holy Communion was then the custom, for Bede again says:

"The barbarians were influenced by the singing and praying of the clergy, and by their offering daily the sacrifice, for they carried with them sacred vessels and a consecrated table for an altar."

These missionaries always taught the people to support the Church. They did not hesitate to teach them that it was their duty to support the clergy. Kings did this at their bidding, and so did the people, following the example of their rulers.

Digitized by Google

Thus early these preachers proclaimed the tithe principle, which means that every Christian ought to give one-tenth of his income to charity and the Church. This principle Bede says the heathen had already practised in their religion, so it did not come hard to conform to the Christian requirement.

The general rule was proclaimed, "Such as preach the Gospel shall live of the Gospel, and they who serve the Altar shall live of the Altar."

From the accumulated tithes, division was made in four parts—one for the Bishop, another for the clergy, another for the fabric and services of the Church, and always a fourth for the poor.

No doubt this use and this tradition are responsible to-day for the tithing tax in England, and for the universal rule in all our churches that one-fourth of our church collections, that of the first Sunday of the month, with all the offerings at the early Communion services, shall be used "for the parish poor, or for other similar pious uses."

Such was the uniform condition of the churches throughout all Britain, no matter what the origin of the particular missionaries might be, or from what country they came. And while generally speaking these churches in each kingdom were practically independent, they very naturally became classified under two chief heads, namely, those which had been founded by the Celtic missionaries from the monasteries of Iona and Lindisfarne, and those others which had been established by Italian missionaries and followed Roman usages.

The former were mostly in the North, and the latter clustered about Canterbury and the South.

There were unessential details which constituted some

Digitized by Google

differences between these groups of churches, but none of serious importance. They were chiefly those which were the occasion of the Conference of the Oak so unhappily terminated. It really makes us smile when we think that the way to cut a monk's hair was an occasion of a quarrel between Augustine and the British Bishops, and continued to be such among their successors.

Yet a reference to Acts xv. may reconcile us to such a puerile source of dissension among Christians.

The question of the time for observing Easter was really more important. Indeed this was a subject for discussion in the first General Council of Nicea.

For one part of a Church to be keeping a feast while another part is rigidly observing a fast is not edifying. It was a question, like that of the tonsure, that might easily have been settled had it not been mixed with the more important one of acquiescing in an assumed superiority of the See of Canterbury, and inferentially of the See of Rome.

It was inevitable, however, that union of all these differing Churches in Britain must in time be effected, just as it is inevitable now that unity must some day be a fact, though to-day it is but a dream.

How unity became effected at this early period of the Church's history in Britain, and how *the Church of England* originated out of the consolidation of the different Churches in Britain, we shall explain in our next chapter.

As hitherto we have considered the eras of establishment of British Christianity and the British Church, and of the conversion of the heathen nations of Britain to the Gospel of our Blessed Lord, so now we will proceed to study what may well be regarded as the era of consolidation of the Churches in Britain.

Digitized by Google

The last of the Saxon kingdoms to receive the Gospel, or to have it preached to them for their reception, was that in the extreme South, called Sussex.

One reason for this was its topography. Divided from the other kingdoms by a dense forest, with its inhabitants less intelligent than other peoples in Britain, access to them was difficult, and influencing them when they were reached not easy. So they remained heathen until the end of the seventh century.

With their accustomed zeal it is rather surprising that the Italian missionaries waited nearly a century before beginning this work. More remarkable still seems this neglect when we consider that the inhabitants of the Isle of Wight, almost contiguous to Sussex, were Jutes, of the same tribe of heathen as were the inhabitants of Kent.

Why the ancient Church of Britain never undertook this work is easier to account for. The Jutes were of all the heathen invaders most antagonistic to the Celts, and this, together with the aversion of the Old Church to undertake extensive missionary work except indirectly through the Celts, may be explanation, if not satisfactory as excuse. However, in the year 681, Bishop Wilfrid, who had been trained at Lindisfarne, undertook to preach the Gospel to these neglected people of the Southern forests. At Chichester he subsequently founded a monastery, which is today the site of the famous Cathedral. With the conversion of Sussex, the story of the conversion of the Anglo-Saxons is completed.

All of the kingdoms were now the happy recipients of the blessings of the Christian religion, and this mainly through the Celtic missions, as we have seen; that is to say, through the efforts of the Celts, who had anciently

Digitized by Google

received Christianity when their race was under the rule of the Roman empire, and long before what is known as the Church of Rome had any unusual importance or claimed any supremacy.

The story of the Church of the Anglo-Saxon kingdoms would not be told were not mention made of the influence of women in the conversion.

There were Phœbes and Priscillas in the Apostolic Church of New Testament times, and these worthy women have never been without their successors in the work of the Church in any country. In England—or Britain, as the country was first called—we recall the influence of such royal ladies as Bertha, Queen of Kent; Ethelburga, the Queen of Northumbria; and Alchfleda, the Queen of the East Angles, each of whom was largely instrumental in the conversion of her province. For political reasons chiefly these separate churches remained separate in each province of the heptarchy, unable to hold communion with each other. And so they continued until providentially organized and united in what we know to-day as the Church of England.

Digitized by Google

Questions on Chapter VI.

1. Describe conditions of early missionary settlements in Britain.
2. Show relations of missionaries to civilization of any country in which they work.
3. Describe the educational equipment of early British missionaries.
4. Show how varied was their work, and what good work they did among the people.
5. Tell some of Bede's stories of those early missionaries.
6. Show the origin of "the tithe." Tell what Bede says of it, and explain the financial system of support of the early Church in Britain.
7. What were the insignificant differences between British and Roman Churches, and what one of great importance?
8. Show the analogy to this in the Council of the Apostolic Church, the story of which is told in Acts xv.
9. What was the last of the Saxon kingdoms to be converted, and why this the last?
10. Why did the British Church neglect this work, and why did the Romans delay it?
11. Who finally undertook the task? When and in what manner did he do it?
12. Name some eminent women workers in the conversion of the Saxon kingdoms.

Digitized by Google

CHAPTER VII.

The United Church of England

It must be clearly understood that the aim of this publication is to give a comprehensive history of Christianity to those who for the most part cannot study it in detail. For this reason care is taken in the selection of topics that great events will be mentioned and epochs duly emphasized.

The most exacting critic will not, in view of this declared purpose, demand a connected recital of events. A mere glance at the contents of any good English Church history will discover events, sometimes of considerable importance, not mentioned in this book, where the story is not continuous. But events that are milestones, as it were, in the history must be mentioned even in the briefest compendium.

One such event is the Council of Whitby, A. D. 664. It was summoned by King Oswy of Northumbria, who had grown tired of the differences in use among the various Churches in Britain, and who believed that the time had come for a solution of them. Women not infrequently move thrones, and are the power behind them. In Councils of State and of Church such influence is ofttimes very powerful. It was so in this case. King Oswy's wife was Eanfled, the daughter of his predecessor Edwin, and one of the children whom Paulinus had taken to Kent for safety.

While there, very naturally she had been trained in European or Italian uses, and believed them to be correct. She had also very naturally trained her children to observe

Digitized by Google

these customs. Wilfrid, a clever man, of similar views, was tutor to her family, and Romanus was her private chaplain.

Both these held opposite views to Bishop Colman, whom King Oswy believed to have the correct ideas of Christian customs.

It is easy to understand that under such conditions controversies were rife in the court, and some were bitter among the people. Priests were keeping Easter at different times, monks wore different tonsures, which amounts to about the same thing as different robes worn in service would be regarded to-day.

Domestic infelicities and Church quarrels readily ensued, and moved the king to call a Council to have these matters fully debated and finally settled.

This Council, though a local affair, influenced the whole country, throughout which there was a general longing for uniformity of usage and unity of Churches.

The Bishop of London, named Cedd, was visiting in Northumbria at this time, and was invited to be present.

Bede describes this Council in detail, the principal points of which were as follows: Colman and Wilfrid were the chief disputants. Picts and Britons were derided as a people who were rude and green, living in a remote corner of the world, and adhering to a local use against the accepted practice of the universal Church. On the other hand, appeal to antiquity of the British Church was made by those who conformed to it.

The result was agreement to conform to the European uses, though nothing was said of submission to the see of Rome, which submission in this Council was never asked for or granted.

Digitized by Google

Colman felt so badly that he withdrew from Northumbria, would not exercise his episcopate, and retired to the monastery at Iona, where many of his clergy followed him.

Wilfrid became so popular on account of his successful efforts at the Whitby Council that he was made the Bishop of York. He would not receive consecration at the hands of the Celts, and went abroad for his orders.

There he stayed for two years, neglecting his episcopal duties, until the people demanded that Chad, a brother of Cedd, Bishop of London, be made the Bishop of York. To this King Oswy agreed, and when Wilfrid later on returned he acquiesced in conditions which he was powerless to change.

In the consecration of Chad, three Bishops had to be present and assist to carry out the rule of the Nicean Council. Two came from West Wales and united with the Bishop of Winchester in making Chad the Bishop of York. The significance of this is the uniting at this time of the Italian and the Celtic lines of Episcopal Succession. It was this Chad who subsequently established the monastery at Ripon, and on the same site to-day stands the imposing Cathedral of that name and city.

There was at this time an unusual mortality among the Anglo-Saxon Bishops. With the growing disposition to have more uniformity in usage and worship, and greater unity among the Churches, there arose a desire to have a native clergyman for the Archbishop of Canterbury. The most influential prince at this time was Oswy of Northumbria, whose wife influenced him to send such a native clergyman to Rome for his consecration.

Recall her education in Kent, and this influence will be readily understood.

Digitized by Google

Vighard, one of the Kentish clergy, was unanimously selected by the people, but before he could reach Rome he died of malaria. Sanitary conditions then were such that frequently typhoid fever, called at that time malaria, killed many. When Oswy learned of this fatality, acting for the people, he requested the Bishop of Rome to send someone as Archbishop, saying in a letter which explained the urgent needs of the country for a master mind to set the tasks to men all ready to work but lacking a leader, that the Pope Vitalian would, from his wide knowledge of men, be better able to make fit choice of one suitable for Canterbury and Britain.

Vitalian found difficulty on account of the remoteness of Britain to get anybody to go, but after several months secured a Greek named Theodore, whom he consecrated on March 26th, A. D. 668.

This man ultimately did more for England and the English Church than any one in the long list of Archbishops of Canterbury. He was born in Tarsus, in Cilicia, the birthplace of S. Paul, but coming to Britain, he became not only a good Father in God, but an enthusiastic patriot, deeply attached to the country and diligently devoted to its interests.

This was the first consecration of an Archbishop for England by the Roman Pontiff, and there was not another for nearly four hundred years.

Theodore, scholarly, devout, sixty years old, with vast experience, heartily in accord with the Eastern Church, was the man for the place. The people all received him gladly. To peace already reigning he added prosperity in the Churches.

He began at once the great scheme of consolidation of

Digitized by Google

all the little separate missionary Churches into one vast Church of the country.

He began by forming dioceses in the different kingdoms. Then, although he had no official dealings with the British, Scotch, or Irish Churches, he utilized clergy of Celtic consecration in such a way that barriers hitherto seemingly insurmountable began to melt away. He never sent any Bishop abroad for consecration, nor did he send across the channel or to Italy for priests to be consecrated, but impartially chose men of good standing wherever he could find them, whether they had been trained in Canterbury or in the Celtic colleges. Thus by his selection of monks belonging to monasteries founded by the old British Church to be Bishops among the Anglo-Saxons, there was insured a continuance of the ancient Christianity of Britain.

Henceforth there was conformity to European use throughout Britain, which speaks well for the Britons who desired to be in accord with the universal Church and were willing to make sacrifices to insure this.

But Theodore himself, much more any British Church, would never have admitted that the Pope of Rome had any official or legal jurisdiction in Britain.

In 673 Theodore, having travelled through the whole of England and finding his authority universally recognized, summoned a Council of all the Churches at Hertford, where many things were agreed to, and all the Churches were confederated into one Province, under the Archbishop of Canterbury as Metropolitan.

This was one hundred and fifty years before the various principalities were united into one kingdom, for it was not till A. D. 828 that Egbert, King of Wessex, reduced by

Digitized by Google

conquest all the other kingdoms and became the first ruler of the whole of England.

Among the ten articles assented to at this Hertford Council, most of them having to do with ecclesiastical procedure and ministerial discipline, it is very interesting to observe that number ten reads thus:

"Persons shall not wed within prohibited degrees, nor be wrongly divorced, nor marry others if divorced."

The unification of the Church under Theodore was so complete and compact that even the invasions, conquest, and permanent settlements of the Danes during the eighth and ninth centuries left scarcely any permanent trace upon the history of the Church of England.

To be sure, from these hordes of Scandinavian pirates the Saxons suffered in their turn the miseries they had themselves inflicted upon the Britons. But when at length these swarms ceased, and the two races settled down to live amicably together, the Danes accepted the Saxons' religion, all Churches were rebuilt, and by the time of the conquest all traces of the trouble had disappeared.

Before the end of the Saxon period in Britain, Rome had begun to put forth her arrogant claims of supremacy and corrupt doctrines, which, ripening into fruition in mediæval times, began to spread abroad: but it is somewhat remarkable that with all the differences in use among the Saxon and British Churches, doctrine had remained that of the faith once delivered unto the saints, and in all Britain there was neither claim for nor discussion of such a thing as Papal supremacy.

In those days, when the Church of England looked up to Rome with all deserved veneration, with her leader,

Digitized by Google

Theodore, there was steadily preserved the idea of national independence.

Any notion of subjection to Rome would have been sternly repudiated.

During all these years of the Saxon period only one man made any attempt to appeal to Rome. Wilfrid appealed twice, and was twice distinctly refused. His appeal to Rome was at the time construed as an act of disloyalty to his own Archbishop.

Digitized by Google

Questions on Chapter VII.

1. Show what causes conspired to make it necessary to have a common use among the Churches of Britain.
2. What woman was influential in bringing about the Council of Whitby in A. D. 664?
3. Describe this Council, and tell about Wilfrid of York.
4. Describe the consecration of Chad, and show its significance in the Apostolic Succession of English Bishops.
5. How did the Bishop of Rome come to appoint a Greek as Archbishop of Canterbury? Tell the story of this appointment of Theodore.
6. Describe the life of Theodore and what he did for England.
7. How did he manage to unite the Churches of England into one organic whole?
8. How did conformity to Roman use become general in Britain?
9. At what Council and at what date was this unity effected? Did this unity imply Roman supremacy in England?
10. Which became united first, the English Church or the English nation?
11. What did the English Church in A. D. 673 decree about marriage?
12. What was the only appeal to Rome during all the Saxon period, and how was it regarded?

Digitized by Google

CHAPTER VIII.

The Norman Conquest

The history of the Church may be studied and can probably best be studied by confining attention to certain localities, but when this is done it is to be remembered that there are certain great general movements that affect the entire Church throughout the world.

For example, in studying as we are now the Church in England, it is unnecessary to remind those who know that between the times of the two Gregorys, Gregory the First and Gregory the Seventh, called Hildebrand, there was a subtle, ever-increasing development and growth of Papal supremacy, until in the latter's day it assumed almost the authority of a dogma, and compelled the assent of much of the world.

It is true that the dogma of Papal Infallibility was not formally declared until within the memory of men now living and not old, but Papal Supremacy developed into fruition in Hildebrand's time.

From the seventh to the eleventh centuries there were dark days for the Church throughout the world. The holiest offices were secularized, bought and sold like merchandise by corrupt worldly princes. Ambitious men among the clergy sought these prizes and did not hesitate to buy them. Unworthy men became Bishops and Popes. One of the Roman Catholic historians speaks of the condition of the whole Christian Church during the tenth century as "exceedingly foul."

Finally the conditions became so bad that Popes, seeing

Digitized by Google

the inevitable end, began agitating for reform. This very fact made the Popes again popular, and aided not a little in the settled conviction of Papal Supremacy.

It is one of the curious processes of history that the reforming Popes were chiefly the occasion of the people's conforming to their claim for supremacy. Hildebrand, before he became Pope, was the chief of the reformers, and practically the ruling power at Rome. He finally succeeded Alexander II., who was Pope during the time of the Norman Conquest in England, and assumed the name of Gregory the Seventh. A man of powerful mind, tremendous will, and great personal influence, this great Pope has been both most venerated and most abused of any man who ever sat in Peter's chair. Very likely he deserves both veneration and criticism.

Nobody denied his personal purity or his great zeal. But there never was a greater partisan. We may admire his devotion, but we must condemn his ideas, which were to give to the Pope of Rome ultimate appellate jurisdiction, with power of excommunication, and have him settle every question of Church or State, as though he were supreme.

Aided by decretals since proved to have been forged by one named Isidore, that claimed to prove historically the soundness of Hildebrandine claims, this Gregory VII. assumed for himself the title which Gregory I. repudiated, and tried to do for the Church what Napoleon tried to do for the State, with ultimately the same result.

But to the end of time Gregory VII., Hildebrand, will be regarded as the personal advocate and embodiment of the idea of Papal Supremacy.

This mere reference to general Church history will

Digitized by Google

prepare us now to consider what is peculiarly local to England, namely, the Norman Conquest.

England is part of an island. An island is necessarily insular, and its inhabitants are isolated from the rest of the world. Especially in the centuries when transportation was difficult, England was not regarded as one with the rest of Europe. Besides being an island, her people spoke a unique language. Their laws and their customs were different from those of people across the channel. They had descended from Britons, and were proud of their ancestry.

Even heathen nations, once assimilated, seemed to partake of this spirit of insularity, another name for independence.

The Church reflected naturally this feeling of the State. It had little to do with Churches elsewhere. Occasionally there was a visitor from Rome or Gaul, perhaps a Bishop, but there is not a record of any such person, ambassador or prelate, claiming any authority over the Church of England.

Sometimes an English Bishop crossed the channel, occasionally it may even be the Alps, and then he would be entertained by the brother Bishop of Rome, who did not then live, as now, at the Vatican, but at the monastic establishment connected with St. John's Lateran.

As a matter of fact there are records more frequent of English Bishops at Councils in the fourth century than in those from 700 A. D. to A. D. 1100.

Until the time of the Norman Conquest, the truth is, the English Church and clergy were very retired, mingling little with the affairs of the world.

While on the continent, prelates were secularized, clergy were worldly-minded, and the Church generally was

Digitized by Google

in ferment and corrupt, there was peace in England, and the clergy lived quiet, homely lives. The interest we have as students of history in the Norman Conquest is that it introduced again into England, as previously the Roman conquest had done, the customs, ideas, and institutions of secularized Europe.

William the Conqueror was born in Falaise in Normandy in a castle still standing. The Normans were a rigorous people, full of valor, and chivalrous to a degree. When they embraced Christianity they became enthusiastic converts.

Determined to conquer, conciliate, and assimilate the English, William began his policy by putting Normans into every vacant office he could find. It is to be said that his appointments were generally very creditable.

In a period of about 150 years, that is to about the end of the twelfth century, the Normans filled the sees with their own countrymen, founded abbeys and imported Normans to fill them, built cathedrals, abbeys, and churches, and improved everything they touched. They encouraged art and learning, they improved the architecture of buildings and churches, they deepened the spirituality of the clergy, and infused a zeal into a Church which was flagging and becoming torpid.

But with all this the Norman Conquest meant for the Church of England subserviency to the Bishop of Rome. By bringing England's Church in communion with Rome through the influence of William the Conqueror, and especially of Archbishop Lanfranc, who was imported for the purpose, Church doctrine and Church polity both suffered retrogression.

A novel definition of the Eucharist was introduced by

Digitized by Google

the Norman Archbishop Lanfranc, and for the first time the doctrine of the early British Church, pure and apostolic, became corrupted.

Favors are seldom given by rulers without the expectation of reward. When Edward the Confessor died, and his son, Harold, claimed the throne of England, William the Conqueror said that Edward had nominated him by will to be his successor, and though the people had elected Harold, William appealed to the Pope, Alexander II., saying that Harold had sworn to aid him in peaceful succession.

This being an ecclesiastical question, the validity of a testament and the obligation of an oath, the Pope settled it by excommunicating Harold and his followers, and bidding William to undertake what he called a holy war, for which he gave him a banner, embroidered with a cross, and blessed by the Holy Father.

When the following year Hildebrand became Pope, he demanded that William pay homage for his Crown, and pay some "Peter's pence" from England to Rome.

William protested for a time, but ultimately yielded, as almost everybody had to when Hildebrand made a claim.

Then the Conqueror went on, once having yielded, to put the Church of England under the rule of the Pope. In 1070, at William's request, the Pope deposed the Archbishop of Canterbury on frivolous charges, and appointed Lanfranc, an Italian, in his stead.

Under his influence, and that of Anselm, a great scholar from the monastery of Bec, in Normandy, France, England's Church became conformed to that of Rome in very large measure. Lanfranc left an impress upon the Church of England which is a tribute to his character and

Digitized by Google

personal influence, though some of the impress was not for the Church's good.

Briefly to name the changes which were brought about by the Norman Conquest, and chiefly through the personal influence of William the Conqueror, Lanfranc and Anselm, aided and abetted always by Gregory VII., Hildebrand, Pope of Rome, they were these:

I. The Church of England became subservient to the See of Rome, and tacitly acknowledged for the time its spiritual supremacy, though in doing this even William the Conqueror never did other than maintain the independence and authority of the Crown.

II. The Church of England, hitherto pure in its doctrine, being brought into closer relations with continental thought, became gradually the victim of its doctrinal errors.

III. The Church of England lost from this time and for a long time much of its independence, which was its inheritance.

IV. At the same time, the Norman Conquest practically amounted to a revival of learning, art, and religion in the realm of England. We can never forget that the superior learning and zeal of the Norman clergy, the erection of noble cathedrals, churches, and monasteries, and the introduction of many improvements in parochial and diocesan organizations, constituted a real blessing.

Digitized by Google

Questions on Chapter VIII.

1. Under what Pope did Papal Supremacy develop into greatest strength?
2. Describe what are known as "dark ages" of the Church.
3. How did reforming Popes help on the idea of the supremacy?
4. Describe Hildebrand, or Gregory VII., and show how he helped on this supremacy idea.
5. How did the insularity of Britain affect the relations of her Church to the rest of the world?
6. What did the Norman Conquest introduce into England?
7. What were the evil consequences of this conquest to the autonomy of the Church of England?
8. Show what doctrinal innovations and corruptions were introduced by Lanfranc, the Norman Archbishop of Canterbury.
9. How did William the Conqueror come to be the ruler of England, and how was he aided by the Pope?
10. In what way did he make the English Church subject to the Pope?
11. Name and describe some important changes brought about by William the Conqueror, Lanfranc, and Anselm in the Church of England.
12. What blessings accrued to this Church from this Conquest?

Digitized by Google

CHAPTER IX.

The Investiture Quarrel

We are not delaying too long at what may be called the Mediæval stage of English Church history, if by doing so we make it clear to the reader that the English Church was influenced by foreign elements and considerations to such an extent that for years it partly sacrificed its independence and became subservient to Rome.

The successor of William the Conqueror was William Rufus, and the successor of Lanfranc as Archbishop of Canterbury was the noted student of the Bec monastery, Anselm.

The word investiture, when used in connection with English Church history, refers to the power of appointing Bishops.

Bishops at this time were very important persons in the State as well as in the Church, and were possessed of very considerable powers, civil as well as ecclesiastical. Their office was much sought after, and, unfortunately, frequently purchased. Who should appoint them became a question much discussed and finally bitterly fought out to a conclusion.

Forgetting early usage, when the lot was cast, or when the people's choice was ratified by the clergy, when priests as well as Bishops had something to say on the subject; and Church and State were wholly disunited, after the time of Constantine, secular and sacred affairs became more and more mingled, and rulers of the realm dictated and directed the business of the Church to such an extent that successors of the Apostles became practically cabinet officers of the rulers of the State.

Digitized by Google

What occurred in England by this contest and the compromise in which it terminated may be studied and regarded as a type of the vaster quarrels which disturbed all Europe, in which Emperors and Popes figured as chief combatants.

From the ninth to the eleventh century, that of Hildebrand, kings had from time to time, indeed most of the time, appointed unworthy men to be Bishops.

About the first of the many reforms instituted by Gregory VII. was to have Sovereigns deprived of any right of appointing Bishops, and to give to the Pope, regarded now as the head of the Church, this exclusive privilege, called the right of investiture.

Beginning this contest with Charlemagne, it was continued under several Popes and Emperors for nearly seventy years, during which time as many as sixty battles were fought, and numerous lives were sacrificed, until finally in A. D. 1122 it was settled at a Council held in Worms, and afterward confirmed by another held in St. John's Lateran in Rome, that the right of spiritual investiture, with the use in public functions of the Episcopal ring and staff, should lodge thereafter exclusively with the Pope, while the sceptre should be used by the Emperor to bestow upon the duly appointed Bishop any right of dominion or enjoyment of temporalities that might belong to the particular jurisdiction. As we have already stated, William the Conqueror and Lanfranc, the Norman Archbishop, had succeeded, while instituting many excellent reforms, in bringing the Church of England into subjection to Rome.

At the same time, it must be remembered to the credit of their consistency, that they stood out together and per-

Digitized by Google

sistently against any pretensions of the Pope to any temporal authority.

When Anselm succeeded Lanfranc, trouble came. Anselm was for going a step further than his predecessor. He claimed exclusive right of investiture for the Pope. William Rufus and Henry, sons of William the Conqueror, stood out stoutly against any such claim, and fought as their father had done for the royal prerogative.

The history of this quarrel about investiture is of sufficient importance to devote a chapter to its consideration.

Anselm was the most famous scholar and author of his day. His personal life was pure, and his character beyond reproach. All this gave added power to his opinions, which were what to-day we would call ultramontane, or rigidly Roman. His theological works, especially one on "The Atonement," remain to-day not only a classic, but a standard, while his prayers and books on popular devotion are still deservedly esteemed.

But though a greater scholar than Lanfranc, his predecessor, he lacked much of his political skill.

On the other hand, William Rufus, while war-like and a ruler of no mean order for his day, lacked singularly in his father's love for and devotion to the Church, and when any offices of an ecclesiastical kind fell vacant, he was not above leaving them vacant for a time, even a long time, meanwhile sequestrating their revenues. Indeed it was only his sickness frightening him into it that made him nominate Anselm four years after the death of Lanfranc, during which interregnum there had been no appointment made.

These two men, Anselm and William Rufus, made fitting champions of the quarrel of investiture, therefore.

Digitized by Google

This quarrel began at the very beginning of Anselm's appointment. There were then two rival Popes, Urban II., successor of Hildebrand, generally regarded as the rightful Pope, and Clement, the Anti-Pope, set up by the German Emperor, occupying respectively the palace at the Lateran and the castle of S. Angelo in Rome. Anselm deferred to Urban, William Rufus to Clement, though afterward he acknowledged Urban, and succeeded in securing the pall, the symbol of the episcopal office, from the hands of Urban for Anselm. Then the king of England proclaimed Urban the rightful Pope, and summoned Anselm for the purpose of presenting the pall to him. Anselm declined to go.

Finally a compromise was effected by which the Pope's legate agreed neither to give the pall to the king, nor to Anselm, but to lay it upon the high altar of the Cathedral at Canterbury, whence Anselm took it, and conferred it, as it were, upon himself.

All this seems to us puerile, but at the time it was of enough importance to constitute one of the burning questions of the day.

The quarrel thus begun went on, growing no less with inducing causes for its continuance. Anselm wanted to go to Rome to confer and counsel with the Pope. The king refused his permission for him to leave the country, and it was against the law for the Archbishop to leave the realm without this permission. Thinking the extremity excused the lawlessness, Anselm finally went without the royal consent in A. D. 907, and as he left, William Rufus declared that he would never allow him to return, and he never did. Not until after William Rufus died did Anselm return to step foot in England.

Henry, another son of William the Conqueror, suc-

Digitized by Google

ceeded William Rufus in A. D. 1110. He was crowned without the presence of Anselm. So when Anselm did arrive new troubles arose, and the investiture quarrels continued hotter than ever.

Gregory VII. in the Lateran Council of A. D. 1080 had declared that any Bishop receiving investiture of a layman should not be accounted a prelate. Up to this time all Bishops and Abbots, even Anselm himself, had broken this rule, having received from the king the pastoral staff and ring, symbols of the Episcopal office.

Anselm found upon his arrival in England that he was practically alone in his adherence to Rome and loyalty to the Pope. All the barons as well as all the clergy were against him, and favored both his banishment and the rupture of all intercourse with Rome.

An intense opposition spirit pervaded England at this time, a spirit that subsequently and not infrequently found expression. Rulers in Church and State, other than Anselm, the Archbishop, resented and resisted any Papal encroachment or invasion upon the customs and ancient rights of either Church or realm.

Under these conditions Anselm and Henry waged a contest, the one wholly arbitrary and unyielding, and the other endeavoring his best to find some way of compromise without a forfeiture of principle. King Henry suggested that an embassy be sent to the Pope, asking him to advise Anselm, at the same time declining to forfeit his right over all persons in his dominion.

All this time the king allowed Anselm to enjoy all the revenues of his see and to administer his office as Archbishop. It is evident that the king hoped to discover some way by which Anselm could satisfy his conscientious scruples and still conform to the law of England.

Digitized by Google

More than one ambassador was sent to the Pope, who persisted in his claims, and declined to allow Anselm to receive investiture from the king.

Thereupon the alternative was presented by Henry either to conform to the law of England or quit the kingdom, and the king thereupon declared, "What have I to do with a Roman Canon? I will never renounce a right which I have inherited, and no one shall remain in my kingdom who will not do me homage."

Again Anselm went to Rome to confer with the Pope, who now agreed to a compromise by the terms of which the king would surrender his right to nominate to the Episcopal office, and would give the several chapters of Cathedrals, which are their governing bodies, what is called the power to elect. The French words, *"Congé d'elire,"* are the legal language used to this day in English law, and translated mean "the leave to elect."

At a Council held in London A. D. 1107, this arrangement was ratified, and ever since Bishops have been appointed in England according to these terms, viz., that investiture into the office of a Bishop should not be the right of a king, that he should not deliver at the time of consecration the pastoral staff or ring, and also that no one elected to the prelacy should ever be denied consecration on account of any homage he may do to the king.

So ended the investiture quarrel of nearly a century in what proved to be substantially a victory for the realm.

To this day, for better or for worse, judgments may differ, by his influence on the chapters, and by a letter which always accompanies the order called *"congé d'elire,"* the king practically nominates all Bishops. Consecration and investiture, however, remain exclusively the acts of the Bishops.

Digitized by Google

Questions on Chapter IX.

1. Who succeeded William the Conqueror, and who Lanfranc, Archbishop of Canterbury?
2. Explain use of word "investiture" in Church history.
3. Show how Constantine's conversion secularized the Church.
4. Show how Hildebrand, in effecting a reform of this secular appointment of Bishops, encroached upon the rights of National Churches.
5. What was the settlement at the Council of Worms in A. D. 1122?
6. Describe the position taken in England by both the Norman king and the Norman Archbishop.
7. Describe Anselm and his opinions and influence.
8. Tell the story of the Investiture quarrel in England.
9. Describe the Protestant spirit that pervaded England at this time, and explain its origin.
10. Describe the contest between Anselm and Henry, and its outcome.
11 Explain meaning of *"Congé d'elire,"* and show its origin.
12. At what Council was this investiture question settled? How are Bishops now elected and consecrated in the Church of England?

Digitized by Google

CHAPTER X.

The Constitutions of Clarendon

A name may mean much. The name at the head of this chapter refers to an important epoch in English Church history, which is characterized by certain legal enactments, to understand which is most important to our intelligent comprehension of such history.

Henry I., brother of William Rufus, and son of William the Conqueror, was succeeded by Henry of Anjou, who is known as Henry II., and by his ability as well as possession of vast estates in Normandy and Aquitaine through his marriage became one of the most powerful of all English sovereigns.

His name and that of Thomas Becket are the prominent ones of the twelfth century in any consideration of the history of the Church of England.

To understand the trials and troubles of this period it will be necessary for us as far as possible to put ourselves in those times, and try our best to comprehend those conditions.

After the troubles treated in the preceding chapter, England was in great disorder. Both Church and State had been allowed to drift into a kind of independence which played havoc with centralized authority. The realm was really a band of petty principalities, governed by Barons, who gave but a nominal allegiance to the king. The Church had its own courts, administered its own discipline, levied its own taxes, and was possessed of enormous estates and richly endowed benefices. The king was much like Mohammed's coffin is said to be, suspended in mid-air.

Digitized by Google

Henry's ambition was to change all this, to bring both Church and State into line with a strong, centralized government. He found it easier, though not easy, to do this with the Barons than the Bishops.

Desiring to have good laws for all, and to bring all within the scope of their administration, to reduce hereditary privileges to smallest limits, and to make all men equal before the one law of the realm, his aim was reasonable and his ambition laudable.

But in the Church he encountered the greatest opposition. History supplies more than one instance of the Church reluctant to accept reforms. At this time the Church stood out stoutly against the king in all his efforts to reform, and the Church proved a most powerful obstruction.

If an ecclesiastic committed a crime, he could not be tried by a court of the realm, but only by a court of the Church. This gave rise to many scandals and much real injustice, since in those days learning was largely confined to the clergy, and clerical privileges often secured immunity from a just punishment for a criminal offence.

In opposing the king, who desired to curtail these clerical privileges and put a stop to this unfairness and injustice, the clergy were not only formidable, but most powerful. The Archbishop owned vast properties, inherited by his office. Bishops were not infrequently powerful Barons. The clergy were the nation's teachers. The Church was not only a vast institution, but a very popular one. The common people heard it gladly, and heeded it, largely because it always sided with them against the tyranny of the secular nobles, or the rulers of the realm.

At this very period, the coming Archbishop of Canter-

Digitized by Google

bury was the son of a London merchant, the very Thomas Becket of whom we shall hear much, and whom the world knows as a martyr. Moreover, the Church had the Pope back of it in any controversy, and his influence at this time was world-wide.

Add to these considerations, excommunication, a weapon ever in the hands of the Church, a weapon feared by every one, from king down to the serf and subject, and you will see what Henry had to encounter when he sought to execute his perfectly reasonable designs.

Henry II. had as his chancellor a young man, only thirty years old, very young for such a responsible position, named Thomas Becket, who had been well educated in London and Paris, had been in his father's business at Cheapside for three years, and by his learning and aptitude had come to the attention of the Archbishop of Canterbury, who made him deacon, provided him with several benefices, and recommended him to the young king. Henry at once liked him, treated him familiarly, and soon made him his Chancellor.

As Chancellor he is described thus: Handsome, cultivated, gay, and cheerful, fond of and skilful in all sports, magnificent in tastes, and prodigal in encouraging them. He gave great dinners, entertained nobility, and lived as one of the most trusted ministers of the king ought to live, at least as he thought he ought to live.

With all this, the gay young Chancellor's life was pure, and while for the king's sake this magnificence was indulged, Becket fed on plain fare when not officially entertaining, and even under his costly robes wore sack-cloth.

Prodigal when representing his sovereign, Becket was

Digitized by Google

liberal in his alms to the poor, and always had an ear ready for their appeals.

He educated the king's son, fought at the head of a command when the king fought with France, yet always was loyal to his Church, and never forgot that he was among its clergy, though then in its lowest ranks.

When Theobald, Archbishop of Canterbury, died, King Henry proposed to make Becket his successor. When Becket heard it, he uttered this prophecy:

"If you do as you say, my lord, you will soon hate me; for I tell you that you are assuming an authority in Church affairs to which I shall never consent. Moreover, there will be plenty of persons who will stir up strife between us."

Henry thought Becket as Archbishop would be a statesman. Instead he developed into the intensest sort of ecclesiastic. At once ordained priest, shortly after consecrated a Bishop, his secretary went to Rome to bring the pall, which, laid on the Altar of Canterbury Cathedral, the Archbishop, after the manner of Anselm, received it.

At once his whole manner of living changed. No longer a Chancellor, he indulged in none of the accessories of that office. His manner became strictly ascetic, and he devoted himself to the duties of the Bishop's office.

Counting upon the support of the new Archbishop, King Henry soon began his reforms by summoning a Council at Westminster, and having his proposals submitted for adoption. These proposals included among many things looking to the common purpose one law and one judicature for all subjects, the deprivation of certain rights which had hitherto inhered in the clerical

Digitized by Google

offices, and provided that a clergyman convicted of a crime should be punished like a layman.

All this, reasonable to us of to-day, was an innovation, amounting almost to a revolution in Becket's day, and, contrary to the king's anticipation, he opposed the proposition vehemently.

Becket claimed that however desirable such a system might seem, it had never been tried, and the clergy ought not to be sacrificed to the notions of a king, however plausible such notions might seem. This opinion of the Archbishop influenced all other Bishops, who could easily agree when their rights were preserved, and the more they agreed, the more enraged became the king against Becket.

Both Becket and the king sent ambassadors to the Pope, who, as in the case with Anselm, temporized, agreeing a little with both sides of the controversy, giving ambiguous replies to questions submitted, advising the Archbishop to stand by his rights, and yet cautioning him against breaking with the king.

It ended finally in a Council being called at Clarendon, where the proposed laws, called Constitutions, were read, and to them Becket assented, but when later asked to subscribe his Archiepiscopal seal, suddenly changed his mind, and flatly refused; whereupon King Henry left the Council in great anger, and sent to the assembled Bishops messages that threatened them with loss of revenue, and even bodily harm, should they persist in their opposition to his plans. Nothing was done at this time, however, and the king's plans hung fire.

The quarrel now between the king and the Archbishop waxed hot. Becket did penance for ever having consented to the Clarendon Constitutions. The king threatened him

Digitized by Google

with everything, if the Archbishop would not subscribe them.

He even accused Becket of maladministration as Chancellor, and Becket, appealing to the Pope, declined to be called into account by a king's court.

At last, afraid of his life, Becket fled to the continent, where he remained in exile for six years. Then, returning, he was joyfully received by the people. His first act on returning was the excommunication of the Archbishop of York and the Bishops of London and Salisbury for usurping his functions during his absence. At once these three set out for Normandy, where Henry then was, to complain and seek redress.

There then ensued this dialogue:

King: "What would you have me to do?"

Bishops: "Your barons must advise you, but as long as Thomas lives you will never have peace."

King: "A curse on all the false varlets I have maintained, who have left me so long subject to the insolence of a priest, and have done nothing to rid me of him."

Unfortunate words these. At once four of his knights, concluding from these remarks that the king wished Becket to die, set out for England, where occurred in the Canterbury Cathedral the coldest blooded murder of a good and devoted Bishop the history of the world records.

Unresisting, Becket exclaimed as he was struck a death-blow at the foot of the steps in his own Cathedral:

"In the Name of Christ, and for the defence of the Church, I am ready to die."

The blood spots are still shown where he fell, and the steps to the altar are worn in deep ruts where the knees

Digitized by Google

of thousands of pilgrims from all over the world have pressed.

The crime was resented all over the world. Thomas Becket was called a martyr and a saint. The king regretted the act as much as any, and repudiated the idea that he ever desired it.

He besought forgiveness of his utterance, and did penance for it. He made a pilgrimage to Canterbury and said solemn prayers at the shrine, and he brought forth works meet for repentance by maintaining as many as three hundred knights in the Holy Land for three years.

At the east end of the Cathedral to-day stands the beautiful chapel containing the shrine of Becket.

The murderers all died, tradition says, execrable deaths, while the good man of integrity whom they slew has become deservedly the most popular saint of England. Statutes of succeeding reigns, especially of Edward III. and Henry VII., succeeding in restricting more and more the mediæval and baronial privileges of the clergy, but it was not until the time of the Reformation, as late as A. D. 1540, indeed, that the Constitutions of Clarendon became legally efficient, and clerical offenders were subject to the same processes of trial and punishments as those who had not received Holy Orders.

Digitized by Google

Questions on Chapter X.

1. Name two most prominent characters of English Church history in the twelfth century.
2. Explain the conditions when those two men were thus prominent.
3. Why was it more difficult to deal with Bishops than with Barons at this time?
4. Tell what you know of Thomas à Becket, as a young man in London.
5. Describe him as Chancellor.
6. Describe him as Archbishop.
7. Why did Becket oppose the king's reforms for the Church, some of which seem most reasonable?
8. How did the Pope behave during this famous controversy?
9. Tell what you know of the Constitutions of Clarendon.
10. Trace the contest to the fleeing of Becket to the continent, afraid of his life to remain in England.
11. What happened on his return to England?
12. Tell the story of Becket's murder, how it was resented, and what was its effect upon Henry, upon England, and the world.

Digitized by Google

CHAPTER XI.

Troubles with the Pope of Rome

A word of caution may prove helpful to sincere students of history. The grace of persistence is needed in no study more than this. It is easy to begin and to end, but not so easy to continue. Therefore many make a beginning who never come to the conclusion of this study.

Then again, more interest attaches to the beginning of any history, secular or sacred, than to its middle portion, which, due to the complexity of issues, is more difficult to comprehend.

Just now we are dealing with this middle portion, so to speak, of English Church History. It lacks the glamor that attaches to origins, and the glory that is familiar because we belong to the present period, and because it is mediæval, it is perhaps the most difficult, if not the least interesting, period which we shall study.

All the more reason, then, that we bestow upon it the more diligent attention. We will soon emerge into a period that will bristle with most important and exciting and influential events.

The present chapter will deal with continued troubles with the Pope of Rome, showing the steady growth of the Papacy, its encroachment upon the inherent constitutional rights of the Church of England, and the occasional sturdy resistance against this encroachment, though steadily succumbing to the grasping power of the ecclesiastical octopus.

In A. D. 1205, upon the death of the Archbishop of Canterbury, the monks, of whom we shall hear more in the next chapter, without waiting for King John of England

Digitized by Google

to nominate, elected Reginald, their prior, to the Archbishopric, installed him in his throne, and, binding him to secrecy, sent him to Rome to secure the Pope's confirmation and support.

The king meanwhile, conforming to law, issued his *congé d' elire* and nominated John de Grey, then Bishop of Norwich.

As soon as Reginald reached the continent, puffed with pride, and unable to keep his secret, he announced his election and assumed all the airs of an Archbishop. An embassy was also sent at this time from England to Rome to oppose the election or rather confirmation of John de Grey on the ground of some minor technicality in the election having been neglected.

All this seems now to us of little importance. But then it was of the utmost importance, since secular business of the vastest magnitude depended upon the sacred business of the Church receiving proper attention.

Innocent III. was Pope at this time, and his name deserves both mention and remembrance, because under him the doctrine of transubstantiation, meaning that the bread and wine of the Sacrament cease to be such after consecration, becoming the material Body and Blood of Christ, was formally declared a part of the Creed of the Church of Rome. Innocent III. was also one of the greatest successors of Gregory VII., the Hildebrand of whom we hear so much, and these two Popes did more than any and all others to assert and carry the doctrine of universal Papal Supremacy and sovereignty to its highest point of power. Every chance such a Pope had to assert his power was seized with avidity.

England now gave Innocent such a chance, which he

Digitized by Google

improved. He declared the election of Reginald irregular, which was true. Then he declared the election of John de Grey irregular on the ground that it had been made before the irregularity of the preceding one had been declared by a competent tribunal. To expect the king of England to defer legal action until the irregularity of an illegal election, of which he knew nothing, could be decided, is an absurdity on the face of it. Even a Pope can be absurd.

After thus disposing of the two candidates, the Pope, ignoring the king of England, nominated Stephen Langton and called upon the chapters to elect him. To satisfy their consciences the Pope for this purpose absolved the members of the chapters from their oath to the king.

You see here an interference by the Pope with the constitutional right of monarchs, and an assertion of his power which, continued, would subvert all kingdoms of the world, and bring the world to the feet of and in subjection to the Bishop of Rome.

The members of these chapters, loyal to England, their country, and to John, their king, reminded the Pope that the laws of the land which they had sworn to keep required the king's consent to elect an Archbishop, whereupon the Pope threatened them all with excommunication, a punishment most of all to be feared at that time, and ordered them to proceed as he had commanded, which they did.

Fortunately for England, this Stephen Langton was an Englishman, and never was able, apparently, to forget it. The Pope builded better than he knew when in his arbitrary assumption of power that was not his he demanded this man's election to the Archbishopric of Canterbury.

Far better fitted for the office was Langton than either Reginald or John de Grey.

Digitized by Google

Stephen Langton deserves indeed to be remembered among England's greatest spiritual rulers. Gifted with a superior intellect, he was a man of conspicuous piety. Combined with these qualities he had extraordinary executive ability. He had been head of the University of Paris, then the most famous school of theology in Paris, and when named for Archbishop of Canterbury he was high in the official circles of Rome, and had been mentioned for the Cardinalate.

Pope Innocent III., though arbitrary in the extreme, and rigid on the question of Supremacy, was also a man of the highest character, and deeply devoted to the interests of religion. This was a case, then, of a really good man nominating a really good man to be Archbishop of England; but no less was it an unlawful encroachment of the Bishop of Rome, because, after all, that is all that any Pope is, on the legal rights of the king and the Church of England.

So it was understood at the time, and this encroachment was at once seriously and strenuously resisted.

This quarrel between Innocent III. and John, king of England, finally issued in the Pope's putting the whole kingdom under an interdict.

Excommunication cuts an individual off from the spiritual benefits of the Church, so that, shunned and avoided by all Christians, he cannot enter a church, and may not be buried in consecrated ground.

At the time of which we are writing it entailed civil disabilities also, for the civil courts refused to defend an excommunicated man either from personal injury or spoliation of his goods.

An interdict was passed against a whole nation, and it

Digitized by Google

meant closing the churches, and a similar exclusion from all spiritual and most civil privileges.

While the kingdom was in this wretched condition, the king persecuted the clergy for their subservience to the Pope, and proceeded to make the breach between himself and the nobles wider and wider by acts of lawless tyranny. Finally, in A. D. 1209, the Pope personally excommunicated the king, and affairs reached such a crisis that civil judges refused to act, declining to serve an excommunicated king.

All this at last had the effect of bringing the king to terms; and, humiliating as it is to confess it, John became so abjectly subservient to the Pope that he signed a document in which he said that of his own free will and accord, for the remission of his sins, he resigned England and Ireland to God, and to Pope Innocent and his successors in the Apostolic Chair.

This was the extremest depth of England's degradation. At once the interdict was removed, the excommunication revoked, and Stephen Langton became Archbishop without further opposition.

Now the unexpected happened. Langton, thus illegally forced upon the kingdom, showed himself radically an Englishman, and headed a confederacy of the barons to control the king's abuses of his power.

Utterly disregarding the opinion of the Pope, at Runnymede the Archbishop and the barons wrested from the weak and vacillating King John the great charter known as *Magna Charta,* which ever since has been to England the famous declaration of independence.

Thus papal aggression during four and a half centuries reached its climax.

Digitized by Google

On that memorable day, June 15th, 1215, the king was compelled to sign the great charter, the first article of which declares, "The Church of England shall be free, shall have her rights entire, and her liberties inviolable." The Pope at once declared *Magna Charta* null and void. He called it "a low, ill-favored, disgraceful compact." But it remained in force notwithstanding the Pope's fulminations. To this day it remains the fundamental law of England.

The taunt of the modern Romanist implied in the question, "Where was your Church before the Reformation?" is easily disposed of by reference to history. The fact that Roman corruption prevailed everywhere in England prior to the English Reformation no more establishes the identity of the Church of England with the Church of Rome than would the contention hold that Naaman and Gehazi were one and the same man because the leprosy from which Naaman was cleansed was made to cleave to Gehazi. Originally Britain was wholly occupied by a non-Roman Christianity. Subsequently the conversion of the Saxons and Angles was largely due to non-Roman missions.

The whole of the West, from North to South, belonged to the ancient British Church, and was independent of any Roman origin.

The re-conversion of the remainder of the country was mainly effected by Celtic missionaries.

Two of the smaller kingdoms were converted by Continental missionaries, with Celtic aid.

Kent alone was made Christian by Augustine and his monks exclusively.

But Roman colonizing did not establish Roman supremacy.

Digitized by Google

Theodore, Archbishop of Canterbury, made this whole Church with its twofold origin, British and Roman, one national Church.

The *Magna Charta,* recognizing all this, declared "it shall forever be free."

Questions on Chapter XI.

1. What did the monks do in A. D. 1205, which caused John, king of England, to oppose them?
2. Under what Pope did Transubstantiation become a doctrine of the Church of Rome? What is this doctrine?
3. Explain this Pope's actions at this time in the contest between the monks and the king, how the clergy hesitated to obey, and the Pope's threat of excommunication.
4. Who was Stephen Langton, and in what respect did he disappoint the Pope who made him Archbishop?
5. Give two definitions or ideas of the word "Protestant," and show how the English Church has been Protestant since A. D. 600.
6. Describe excommunication, and show what it involved at the time that Pope Innocent III. excommunicated England.
7. What effect had this upon the king?
8. How now did Langton serve England and the Church?
9. Tell the story of Runnymede and *Magna Charta.*

Digitized by Google

10. Give date and terms of this great instrument.
11. How did the Pope describe this document?
12. Tell briefly the points of continuity between the ancient British Church and the Church of England of which in A. D. 1215 it was declared "it shall forever be free."

Digitized by Google

CHAPTER XII.

Monasticism in England

One never can understand Church history until he takes account of the wonderful system of monasticism which gained such power and exercised such prestige in the early days of Christianity.

England is no exception to this statement, though it was not until the twelfth and thirteenth centuries that the system exerted in that country its greatest influence.

The difference between a monk and a friar is this: A monk withdraws from the world, lives in a monastery, and devotes himself to a life of seclusion, while a friar is a travelling preacher, does not necessarily live a community life, and devotes himself to the performance of active religious duties among men.

The friars were not organized until the thirteenth century, when two chief orders were established, the one by Francis of Assisi, the other by Dominic, a Spaniard.

These friars were educated men, a sort of home missionaries, who began with estimable purpose, but finally superseded the parochial clergy, acted lawlessly, became personally a lot of beggars and at the same time a body of miserly hoarders of wealth, and proved, just prior to the Reformation, a veritable menace to the good estate of the Church of England.

The orders of monks demand a different consideration and a more detailed description to do them justice and to enable us clearly to comprehend the prominent place they assumed and held for several centuries in the affairs of England.

Digitized by Google

Ruins of abbeys and monasteries still stand in Great Britain, and the beholder often wonders what good they did, and if they did good, why were they ever dissolved. Both misrepresented and misunderstood monasticism and monks have been, and still are. The origin of monasticism in any country is found in the desire of some people to get away from the world, to "be still" that they may know God.

Such people can easily justify their desires by certain precepts of our Lord, which earliest Christians took literally, and some in all ages have adopted with more or less precision.

Reference to this subject in our first volume will give the history of the rise and progress of monasticism on the continents of Asia, Europe, and Africa. Community life originated with S. Anthony, who early in the fourth century established a monastery in the desert of the Nile.

S. Basil introduced, at about the same time, a community life in Asia Minor, which had many offshoots in various sections of the East.

S. Augustine is the founder of the system in Africa; S. Martin of Tours in Europe, and S. Patrick is the first to have founded a monastery in Ireland.

All of these sprang up in the fourth or the fifth centuries.

The founder of monasticism in England is not known, though it is known that there was close association between the monastic systems as well as the Churches of Britain and Gaul, now France.

To the early rules of the monks, demanding vows of obedience, poverty, and chastity, S. Benedict, an Italian nobleman, in the sixth century added a fourth, that of

Digitized by Google

manual labor, which fourth rule became so generally accepted that it soon accomplished a reformation of the system throughout all Europe. Seven hours a day, Benedict said, ought to be given to labor of a manual sort, not only in consideration of self-support but as a duty one owes to God and his neighbor.

Showing that Celtic monks, like Celtic Christians who were not monks, were always independent, it is interesting to observe that they did not embrace the new rule of Benedict, but continued steadfast to the old ways.

Very naturally monasticism began to flourish in the Saxon times, because Saxon England was converted jointly by Augustine and his band of Italian monks and by the monks from Iona and Lindisfarne.

The historian Bede, who wrote in the eighth century, is our authority for saying that the monastic idea, in his day, was both prevalent and popular.

It was not, however, until the tenth century that Edgar compelled all the monasteries, some of which had become secularized, to adopt the strict monastic rules. And it was not until the twelfth century that the Benedictines and the Cistercians, an order associated with the famous S. Bernard, were great rivals in the monastic life and establishments of Great Britain.

When the Normans came over from France and settled in large numbers in England, being generally men of means, energy, intellect, and religion, they rebuilt the Cathedrals and parish churches after their own style of architecture, and also introduced many communities of reformed orders of monks.

A good, fair judgment of the times will conclude that what they did was about the best thing then to be done in

Digitized by Google

the interests of the English people, social, intellectual, moral, and religious.

The beautiful, spacious grounds about the magnificent monastic ruins which we now behold with such pleasure when we visit England were all reclaimed from the wilderness by the faithful monks, or are the result of years of their patient handiwork.

Moreover, much of our literature, and especially our illuminated manuscripts and copies of the Scriptures, are the result of their learning, skill, and industry.

We owe much to the monks, and, if honest, we will not be reluctant to give them all the praise that is their due.

The monks were good farmers, industrious settlers, magnificent builders, famous scholars, liberal entertainers, hospitable to the poor, and devoted men of their times.

But times change, and monks, like men, change with them. Monks amassed wealth, monasteries became rich. The nation under Norman rule began endowing them. These corporations became powerful. They then took a hand in civil administration, and Bishops were soon subservient to their rule.

The Church temporalities gradually became administered by these monasteries.

In time they dictated terms both to Church and State, and at times were disloyal to both.

The appropriation of benefices became so largely subject to them that half of the livings in England and Wales, by which is meant the money which was in hand for the support of the rectors of parishes, had become the property of the monasteries.

Meantime the Popes had conferred these livings upon

Digitized by Google

foreigners, chiefly Italians, with the approval of the monasteries.

Bishoprics and good clerical livings were frequently given as rewards to men who had done some special service either to the country, or chiefly to the Pope. And, lastly, the universal sympathy of the monastery was with the Pope. It was commonly felt that the great system of monasticism had become a foreign incubus in the realm of England.

Nor did this feeling abate as the years went on. It increased rather, until finally it was felt necessary, as we shall see later on, to dissolve these monastic institutions, to take over the property, and to restore to the Church in England its rightful power and place in social and civil life.

For all the good monasticism has been and done, we are grateful.

For the evil it did, we are sorry.

Digitized by Google

Questions on Chapter XII.

1. Distinguish between a monk and a friar.
2. What is the origin of monasticism?
3. Give names of prominent monks in the fourth and fifth centuries, and where each founded his monastery.
4. Who added the vow of manual labor to the other three vows of monastic orders?
5. Did English monasteries adopt this new vow? How does this indicate their independence?
6. Show our indebtedness to English monks and monasteries.
7. Indicate how the property of monasteries became a menace to the good estate of the Church.
8. How did the Pope aid in increasing this menace?

Digitized by Google

CHAPTER XIII.

The Church of England in Chaucer's Day

It will be profitable to take a glance at the general condition of the Church of England at the time of its greatest subservience to the Bishop of Rome, ere we begin to consider the reaction from such condition, repudiation of such supremacy, and induced causes of the ultimate reformation.

We select as the best epoch for such a consideration the times of Chaucer, chiefly because these were the times of all others in English Church history when the dominating power of the Papacy was most strong, and then the contrast between monastic clergy and those called secular, the regular priests and deacons of the parishes, was most vividly realized.

Such a presentation will remove, very likely, some prejudices that may have been entertained, as well as confirm some impressions that have reasonably been held concerning these times and the men that moved in them. What we call the Dark Ages were not as dark as we are wont to think, and it is a real comfort to learn that never has there been a time in the history of the Christian Church, however dismal in comparison with other times, when faith has been wholly obscured or holy living unknown.

Langland, in his "Piers Ploughman," gives us a beautiful description of the parson of the town in the middle of the fourteenth century, while he speaks mercilessly of

Digitized by Google

the fox-hunting monk, the fawning ways, and the money-begging frauds of the friars.

It is gratifying to read in those days of the model parish priest:

> "Rich in holy thought and work,
> A learned man and also a clerk,
> Who Christe's Gospel truly he would teach,
> And his parishens devoutly he would teach,
> Who Christe's lore and His Apostles twelve
> He taught, but first he followed it himselve."

During the Middle Ages there sprang up doctrines which, beginning in a simple, conjectural proclamation, continued for a time, generally a long time, in acrimonious discussion, and finally gaining adherents and ascendency came to be thought established beliefs and accredited articles of the Faith. This is the history in brief of every one of the erroneous doctrines taught to-day in and by the Church of Rome, every one of which has been repudiated by some notable writer or Father of the early Church.

To summarize these, we will mention the cultus of the Blessed Virgin, involving the doctrine of the immaculate Conception of Mary, the mother of our Lord; the doctrine of the Holy Communion known as Transubstantiation; a very materialistic doctrine of Purgatory; indulgences of certain conceded shortening of days of needed purging after death; and prayers to the Saints, which came to be serious abuses.

In each instance it is perfectly possible to tell the whole history of the dogma from its novel origin to its final proclamation as a part of the faith to be believed. It will be observed that the dogma of Papal Infallibility is not mentioned in this enumeration of false doctrines. This

Digitized by Google

dogma cannot be called a mediæval notion, since it was not until modern times, as late indeed as A. D. 1870, that any such doctrine received official proclamation, or any Roman Catholic was compelled to accept it.

The mediæval Church of England, and the religious condition of the English people in Chaucer's time, say the middle of the fourteenth century, were influenced, of course, by all this development of doctrine as well as by the other considerations of one sort or another which we have treated in our chapters, tracing from one eventful period to another the ages of its large and interesting history. Towns then were small. So were cities. Churches in them were, however, more numerous than they are or would be were they built to-day. The country about was mostly unredeemed forests. Roads were infrequent and poorly kept. The king's highway even was often impassable in winter.

The nobles lived in great castles, the yeomen in farmhouses generously surrounded by fields used mostly for pasture. Towns generally were walled about, and houses in them built of stone. Little villages were here and there, where less pretentious houses of timber and mud tenanted the poorest. Thousands roamed and lived the life of gypsies. The country was generally pastoral. A little coarse cloth was manufactured, and wool was England's only export. Such was the civil life, and such the civil conditions.

At this very time Cathedrals were many, all of them grand and stately. These had been building, some of them, since the time of the Conqueror. Most of them were as munificent within as they were magnificent without. The people thus associated wealth and greatness with the

Digitized by Google

Church. They were not unnaturally proud of them. Visiting them they saw costly shrines, beautiful chapels, and carved mausoleums of nobles and ecclesiastics.

The poorest felt as much at home in the church as the richest. The windows of best glass, the walls hung with banners and trophies that had accumulated for years and years, the knight's armor, the Bishop's crozier, the king's sceptres, the tombs in the nave and cloisters, all these the people saw and felt their power.

Surrounding the Cathedrals were buildings of various sorts, houses for the officials, the chapter house, the colleges and schools, and, greatest of all, the Bishop's palace, all enclosed by walls and guarded by gate towers, like a kingdom within a kingdom; and such the Church truly was in this day. Kings had to reckon with it, and the people gladly deferred to its authority.

Even the little guilds of various sorts had their chapels for worship, and some sustained their own chaplains. The ecclesiastical establishment of a town was the biggest thing in it. People had to take account of it. Schools, almshouses, hospitals, almost everything in a town had association with religion, and generally with a clergyman, at least one.

These clergymen were divided into two classes: the secular as they were called, that is, those regularly in charge of parishes and Cathedrals, and then a great body of what were called "religious," that is, those who lived in monasteries, or who travelled as preaching, begging friars. Monasteries were numerous. Every county had three or four. The monastic churches were quite as grand as the Cathedrals. The abbot's house was as fine as the Bishop's palace. Surrounding these were the schools and

Digitized by Google

the hospitium for the entertainment of travellers, and various houses for various needs, and all with walls and entrance gates similar to the Cathedral establishments already described.

Then a village of poor, dependent people invariably surrounded these monasteries.

All these monastic establishments came to have acres and acres of land, and among these acres there were miniature monastic establishments to look after the extensive domain.

Not infrequently these abbots were noblemen, and when mitred abbots, they sat in Parliament and legislated with other barons.

It is easy to see that with their great wealth, numerous tenants and retainers, these monks and friars constituted a body of influential people, and that their leaders were men of remarkable power and influence.

Invariably they sided with the Pope against the king, and also against the parochial or the secular clergy.

The Church in England in mediæval times was a tremendously powerful institution, very popular, so associated with the State that without it the State could not be conceived as having any existence.

The Church of Chaucer's day, a typical time of the period, was a champion of the people, always friendly to the poor. Moreover, the Church afforded the only opportunity for a poor man with ambition to rise and better his condition. Learning was almost confined to the clergy. Nor was the mediæval Church without a zealous missionary spirit. The clergy preached diligently, as they were authorized to do, taught the Catechism, and by painting and sculpture in the churches, by music in the services,

Digitized by Google

by mystery plays and religious festivals, they kept the spark of religion alive among the people.

Do not let us make the frequent blunder of thinking that because some things were wrong in the Church of the mediæval period all things were wrong.

Nothing is farther from the truth than this.

There never has been a time in the history of the Church, in any country, when all things were wrong. People may have a perfect creed, and not live it. People may believe some corrupt doctrines, and live good Christian lives.

In the history of the Christian Church, in any country or community, there have been times when doctrines have been corrupted, and times when the lives of Christians have been their reproach.

A fair-minded historian of the Church of England must necessarily conclude that in days called dark, the Christians were neither as hopelessly superstitious nor as vastly vicious as some think they were, and any man knows that now, in days of which we make our boast, the Christians of England or of America are not anywhere near as godly as we have right to expect them to be.

We ought to be fair to our ancestors, and modest ourselves.

History presents some peculiar paradoxes. Here is one of them.

In the times of which we are speaking, six daily services were sung in every religious house in England, at intervals of three hours, from six in the morning until nine in the evening. These services, Lauds, Prime, Tierce, Sext, Nones, and Compline, were not attended by the people.

The office of Holy Communion, celebrated daily, and

Digitized by Google

frequently more than once daily, was for the people. In the course of time, these several services of the hours were combined and became the Morning and Evening Prayer services as found in our Book of Common Prayer. These services came later to be generally attended by the people, while that of the Holy Communion, very unfortunately, in comparison with those others, may be said to have fallen into general disuse, only regular communicants generally attending it, and these regular communicants for the most part all too irregularly and infrequently receiving this sacrament.

"Do this as oft as ye will" cannot be made to mean, Do this as seldom as ye please.

From several manuals of directions to clergy and people, written in the Middle Ages, we readily see that with all the wrong doctrine taught, and unfortunate influence of the Papal power against the inherent independence of the English Church, there was preached a good, sound morality, and souls were well prepared for righteous living and holy dying.

The design of this chapter has been fulfilled if those reading it will feel a relief in the consciousness that dark as dark days so-called may have been, there were glimpses of brightness to encourage us in the belief that those were far from being days of total eclipse.

Digitized by Google

Questions on Chapter XIII.

1. Why select the times of Chaucer as representing England's lowest depths of submission to Rome?
2. What ought we to understand by the dark ages?
3. Repeat Chaucer's poetic description of his model parish priest.
4. Mention some of the mediæval doctrinal errors now a part of the belief of the Roman Church, and explain each.
5. Why cannot Papal Infallibility be numbered among such?
6. Explain the condition of the country, and of the churches in England in the fourteenth century.
7. Describe church buildings of various sorts and the Cathedrals of this period.
8. Explain the words "secular" and "religious" as applied to clergy.
9. Describe the monasteries of this period.
10. Describe parish church services, and the work of the regular parish clergy.
11. Give a fair estimate of the Church and the clergy in Chaucer's day.
12. Explain the difference between then and now, and indicate in what way much can be said in praise of the men and the times that we call unenlightened and dark.

Digitized by Google

CHAPTER XIV.

Beginning of Reaction

When King John demeaned himself and humiliated his kingdom by relinquishing every right and submitting to the demands of the Pope, England dropped to what may be called the zero point of its degradation.

From this time on, notwithstanding Langton's excellent administration of the affairs of the Church, the alliance of Pope and King was too much of a power for the Church to resist. Resent she might and did, but successfully to resist was impossible.

Things went from bad to worse. The revenues of the Church were plundered by this combined trust.

Foreigners were appointed to minister in England, the language of whom the people could not understand. Robert Grostete, Bishop of Lincoln, protested against this to Innocent IV., the Pope, saying in his letter: "By virtue of the obedience and fidelity due the holy father, in all filial affection, he must refuse to obey, and henceforth will resist and oppose orders from his Holiness to institute such men into benefices in the realm of England." The Pope was angry; but Grostete persisted, and his cause being popular in England, he was able to maintain it. At this very time his friend, Simon de Montfort, was endeavoring to carry out a similar reform of political abuses for which the Pope was largely responsible.

It was seriously proposed at this early day to repudiate and throw aside the Roman yoke both in Church and State.

Under the reigns of Henry III., Edward I., and Edward III. there were repeated acts showing a course of studied

Digitized by Google

resistance on the part of Bishops, Kings, and Parliaments to the claims of Rome, all showing the beginnings and the continuance of a reaction against the supremacy of the Pope, and all making ready for the reformation soon to occur. The people grew more and more restless under the imposition of taxes upon them and their Church by the Pope, and more than once threatened to desist from their payment. So grievous was this burden that in the thirteenth and fourteenth centuries, one historian claims that the sum Rome drew from England exceeded the royal revenue.

In the reign of Edward III. these manifestations of popular disapproval became both frequent and positive.

In 1353 appeals to Rome were declared by Parliament to be lawless.

In 1367 England refused outright to pay the tribute, agreeing to pay which King John had disgraced himself and humiliated his kingdom.

In 1375 John Wyckliffe was appointed one of the commissioners to go to the Pope in Rome, complain of these abuses in England, and demand their cessation.

In 1376 Parliament presented a remonstrance to the king, reminding him of the humiliating spectacle of so large a number of Frenchmen and Italians instituted into and enjoying the benefit of livings in the realm. This remonstrance may seem extreme, but take it as it reads, and it shows how the people felt and the occasions for just complaint.

It says right out, that "the usurpation of the Popes has been the cause of all the plagues, injuries, famines, and poverty of the country; was the reason why the realm had lost a third of its inhabitants, and more than this frac-

Digitized by Google

tion of its commodities; that the Pope's collector had a house in London with a staff of officials and clerks as if it were one of the king's great courts, transporting yearly to the Pope twenty thousand or more marks, and that the taxes paid to the Pope exceeded five times those that were paid to the king."

Later, Parliament plainly demanded that Papal authority be expelled from the realm; that they would no longer endure it.

These things are the causes of the Reformation in England, and need to be understood. They show a reaction against the encroachments of the Papacy, which could end in nothing but repudiation.

Synchronously with this feeling on the part of the body politic, there was at this time a great movement instituted in England for a reform in doctrine.

John Wyckliffe was the leader in this doctrinal reformation. He is England's great early reformer, as Martin Luther is the great reformer of the Continent, and he antedates Luther by about two hundred years.

Wyckliffe has well been called the "Morning Star of the English Reformation."

To understand English Church history of this period we must become acquainted with Wyckliffe.

He was born in Yorkshire, A. D. 1325, and was educated at Oxford. A scholar and a theologian, he soon became a Doctor of Divinity and master of Balliol College.

He united with profound learning, great rhetorical powers, and in debate was a foeman to be feared.

In his day he anticipated by nearly two centuries some of the opinions of Luther, Melancthon, Zwinglius, and all others of the notable Continental reformers.

Digitized by Google

He talked and wrote against doctrinal errors in the Church, moral abuses of the Roman Court, and usurpations of the Roman Bishop.

Being a man of singularly devoted and pure life as well as great erudition, he had powerful influence with the highest and the lowest of the people. Nobles and peasants followed him gladly.

He made mistakes, as very radical men are likely to do. Especially in his political views, he presented ideas and fomented opinions which, adopted and unhappily augmented by his followers, called "Lollards," brought England into trouble and disrepute by heresies of a socialistic sort which to this day are not wholly uprooted. He translated all of the Bible into English, and gave God's Word to the English people.

It will be recalled that up to the time of William the Conqueror, A. D. 1066, nothing was ever conceded to the Bishop of Rome more than a courteous primacy of honor, such courtesy as was due Gregory the First, to whom part of Eastern England was indebted for a revival of its Christianity.

But at this time, with a general infusion of foreign persons and influence, monasteries and religious houses, Cathedrals and parish churches were multiplied, which, in direct violation of all canon law, and not at times without serious protest, were all placed under the immediate jurisdiction of the Pope.

These houses, soon becoming very wealthy, were the means of acquiring great influence for the Papacy.

They were exempted by the Pope from jurisdiction of the English Bishops, who were their rightful overseers.

These houses were filled with a large number of aliens,

Digitized by Google

devoted to the Pope, and utterly averse to any dictation from England.

Their inmates were all of them always more or less rebels against both Church and State in England, which will account, without any further explanation, for the summary dealing with them when the time was ripe for reformation. Between the time when William the Conqueror subdued and slew Harold at Hastings in A. D. 1066, and Papacy got its strong foothold in England, until the time when Henry VIII. happening to be the king, both Parliament and Convocation, which is to say both Church and State, drove Papacy from the realm, there were continued protests against the foreign and usurping power which, under Wyckliffe, became sufficiently strong to constitute a reaction.

In A. D. 1399, when Richard II. was deposed, it was charged against him that he had asked the Pope to confirm his regal acts, "whereas," Parliament declared, "the Kingdom of England and the rights of its crown had always been so free that neither the Pope nor any other outside the kingdom might interfere therein."

So from the time of John Wyckliffe up to the middle of the sixteenth century, there increased the evidences of the reaction against the power that had unlawfully held both Church and State in England mercilessly in its sway.

Erasmus, Colet, and others, scholars and divines, statesmen and ecclesiastics, all worked together and cast about for deliverance from the shackles of the Church of Rome.

Resistance to Papal decrees may not in itself prove the organic independence of a Church, any more than political agitation of one section of a country proves its inherent right to secede, but the character of the resistance in the

Digitized by Google

light of the historic right to assert its original independence proves that the Church of England, at first free, then brought under bondage, by its reformation reasserted and regained its original freedom.

One must distinguish sharply and carefully between the Reformation on the Continent of Europe and the Reformation in England.

The one was, in its consequences, a revolution. The other, in which we are especially concerned, was but a re-affirmation and a re-occupation by an ancient Church.

To ask, Where was the Church of England before the time of Henry VIII.? is analogous to asking a street urchin, Where was your face before it was washed?

Digitized by Google

Questions on Chapter XIV.

1. Show the effect upon the Church of England of the combination between Pope and king to rule, and to profit withal by the power to rule.
2. What was the effect of the introduction of foreigners into the benefices of the Church of England?
3. Show how, in successive reigns, resistance to the power of the Pope was growing.
4. What was the effect of Papal exactions upon the English people?
5. Show how, by several acts of Parliament, resistance to the Pope was expressly announced.
6. Indicate, by comparison, what excessive sums were sent from England to the Pope.
7. Explain the doctrinal reform which at this time had its origin.
8. Tell the story of Wyckliffe.
9. Who were Lollards?
10. What did Parliament declare when Richard II. was deposed?
11. Who first translated the Bible into English? Mention other great scholars of this early reformation period.

Digitized by Google

CHAPTER XV.

Repudiation of Papal Supremacy

It may seem that in every chapter of this history mention is made of the Papal supremacy, and to devote an entire chapter to the subject is unnecessary.

It is true, however, that from the day that Augustine landed in Canterbury, the history of the Church in England was very largely on the one hand the repeated assertion of Roman claims and on the other hand the more or less active and outspoken resistance to them by both the civil and the spiritual powers.

To write a history of the Church and not constantly refer to this subject of Papal supremacy is not possible.

The reason why, after such constant references, we now devote an entire chapter to the specific topic is that it prepares the way for an intelligent consideration of the great Reformation by which the Church of England reclaimed and recovered its ancient independence.

Neither in England nor on the Continent was this supremacy with its tremendous power the only abuse that cried for correction. Far from it. There were doctrinal errors, and practices of discipline and immoral customs that were a disgrace and a reproach to a Church claiming to be Christian, but they were all connected with this supremacy. That was the power like a dynamo that made all other things operative.

Rejection of the power of the Papacy made possible the reformation of other abuses.

One might very naturally infer from certain claims

Digitized by Google

and teachings of those who have never reformed, those who to-day, more strongly than their forefathers, strenuously advocate Papal pretensions, that immediately after Pentecost the Apostles left Jerusalem and sailed at once for Rome to establish the Christian Church, and that once there, all other apostles were silenced, and Peter was made the Vicar of Christ and at once called Pope.

Nothing is further from historical truth than this, but it reads quite like possible history to those who are taught to reverence Papal supremacy.

It is well occasionally to remind people that the Church was planted first at Jerusalem, that here the first Council was held, and that though Peter was present, James presided, made the last speech, and summed up the decisions.

S. Peter founded the Church in Antioch, before he went to Rome. From this Church in Antioch, Peter went forth establishing other churches in Asia Minor, returning at times to Antioch, going occasionally to Jerusalem, and at one time as far east as Babylon.

Very little is known of the origin of the Church in Rome; almost as little as is known of the planting of the Church in Britain.

In both instances, by whom the Church was established is wholly conjectural.

That in both instances the Church was planted by Apostles, or by those directly commissioned by Apostles, is reasonably certain.

A little while after Peter's martyrdom, Clement, then Bishop of Rome, wrote an epistle to the Church in Corinth, which is still preserved.

This Epistle was read for many years in the churches, though never accounted canonical.

Digitized by Google

In this Epistle, Clement speaks of his predecessors, and makes no mention of Peter as a Bishop of Rome.

At this time no superiority whatever was claimed for the Bishop of Rome. None seems to have been thought of. Eusebius tells us that Linus was the first Bishop of Rome, then Anacletus, then Clement.

Papal supremacy is wholly a post-Apostolic growth, and its steps toward aggrandizement and assertion are distinctly traceable both on the continent and in England until the time came for its repudiation. Confining our attention to its repudiation in England, and regarding what has been stated in preceding chapters as preliminary to the final steps that led to it, the definite act took place in the reign of Henry VIII. in the middle of the sixteenth century.

One must distinguish between the causes of this repudiation of the Pope, which constituted the Reformation in England, causes which have already been rehearsed, and the direct occasion, the divorce of Henry VIII. from Catharine of Arragon, which we will now consider.

Causes operate for years and are of prime importance in the consideration of any great historical movement.

Occasions are of brief, may be momentary, occurrence and are merely incidental.

Without the causes, the effect had never been. Without the occasion, more time might have elapsed before the product could have been secured.

Many people, asked to give their ideas of the English Reformation, would say that Henry VIII., angry at Clement VII. because that Pontiff refused to grant him the coveted divorce from his queen, transferred to himself the power of the Pope in England, and, with the concur-

Digitized by Google

rence of his Parliament, set up a Church of his own, and that this Church, then newly organized, is the present Church of England.

Text-books and cheap histories of England treat the subject in this manner, and train generations in error.

Had the divorce from Catharine not been the occasion for the Reformation in England, something else would have been, since there was a general Reformation throughout Europe, where there was no divorce, far more violent than that in England.

The question of the lawfulness of King Henry VIII.'s marriage to Catharine, who had been his brother's wife, simply brought already existing anti-Papal influences and tendencies in England to a focus, and gave opportunity for final repudiation of the supremacy.

By a canon of the Council of Ephesus, any jurisdiction by a foreign Bishop insisted upon after any national Church desires its independence is usurpation to be resisted, if need be, by force.

No jurisdiction of Rome, however acquired, is to be regarded as hers by right when an originally independent Church desires to resume its independence. That such jurisdiction was insisted upon by Rome, against the will of both Church and State in England, is the real cause of the great Reformation in that country.

That it took so many years to accomplish it, only proves what force and fraud had to be overcome and conquered. There seldom was a period of fifty years that some notable resistance was not made to this power in England. Wilfrid of York refused to do homage to a representative of the Roman hierarchy as early as A. D. 706.

Digitized by Google

The laws of Edward the Confessor, intensely protestant, the quarrels with Rome touching money extortions, the Constitutions of Clarendon in A. D. 1164, *Magna Charta* in 1215, the resistance to Otho, the Papal Legate, in 1237, the Parliamentary refusal to pay tribute in 1365, and the social enactments against Papal provisions in England by the statutes of Edward I., Edward III., Richard II., and Henry V., are but selected instances of many to show that the crown and the Church of England with a steady opposition persisted in resisting both the entrance and the encroachment of the secularized power of the Pope in the country.

As often happens, the more an evil is resisted the stronger it asserts itself. Nothing seemed to be able to curb the power of the Papacy.

Councils were held in Basle and Constance in the fifteenth century for this very purpose, but the decrees seemed to be powerless.

The authority of the Pope reasserted itself as soon as any impulse of reform spent its feeble force.

National Churches at the beginning of the sixteenth century began to act for themselves in this matter, evidently fatigued by the failure of concerted efforts in this direction. Almost simultaneously, Ximenes in Spain, Luther in Germany, and Wolsey in England began to institute reforms for the correction of abuses.

Cardinal Wolsey was a great statesman. With authority from the Pope he visited all the religious houses, and found it necessary to suppress some.

Before Henry VIII., with authority of Parliament, confiscated the property of monasteries, Wolsey suppressed

Digitized by Google

a number, and with the proceeds of the so-called spoliation founded colleges at Oxford.

In a letter to Henry VIII., written in 1527, Wolsey states that a persistence in the policy of the Pope will end in the Churches of England and France declining to obey.

Wolsey even contemplated the step of throwing off the power of the Pope, and the assertion of independence by national Churches.

At this time King Henry VIII., less disposed to reform than Wolsey, was in such favor with the Pope for his fondness for theological studies and his arguments with Luther that the Pope conferred upon him the title of Defender of the Faith, which sovereigns of England to this day inherit. The initials F. D. on the English coins refer to this title.

Finally came the divorce question, which caused so much discussion, acrimony, and contention then and ever since, which brought about the repudiation of the Pope in the realms and produced the Reformation.

Here is the story, as briefly told as is possible:

One of the wickedest of Popes, Julius II., gave dispensation to Henry VIII., at the age of eighteen, to marry Catharine, then 26 years old. She was the daughter of Ferdinand and Isabella, the sovereigns of Castile and Arragon, and had previously married Arthur, the eldest brother of Henry, when he was but fifteen years old.

Henry was 35 years of age when the idea of a divorce was proposed. At this time Mary, afterward known as Bloody Mary, was then only a child. Catharine, the mother, was then 43 years old, with health broken, beauty

Digitized by Google

faded, and grown very austere in her religious views and practices. Henry, to his shame, had become bad in his habits.

Cardinal Pole says that Anne Boleyn, whom the king afterward married, first suggested the divorce idea.

King Henry VIII. says that another incident excited his conscientious scruples, and made him think of divorce from Catharine.

This other incident is at least interesting.

When it was proposed to marry Princess Mary to one of the sons of the king of France, the French envoy said that she was an illegitimate child, and that Henry's marriage with Catharine was null and void because the Pope had exceeded his powers in giving the dispensation for the marriage, since it was contrary both to the the law of the Church and the law of God.

Wolsey was opposed to the divorce, incurred the king's displeasure, and to this are to be attributed his downfall, disgrace, and death in A. D. 1530.

Archbishop Cranmer, after the divorce case had wearily dragged on, the relations of Pope and king being more and more strained, suggested a new way out of the difficulty. He said, Why ask the Pope for any dispensation; why assume that he has anything to do with it? Merely assume, said he, that the original marriage was null and void, being contrary to the law of God that a man should marry his deceased brother's wife, then the king, being a bachelor, is free to marry.

This pleased the king, who ordered him to write a book on the subject, and sent him around to obtain opinions from Emperor Charles V., from Papal commissioners, and from foreign universities on the question of divorce.

Digitized by Google

At last, without waiting for the obdurate Pope, the king, regarding himself as a bachelor, was privately married to Anne Boleyn in January, 1533, and in September of the same year the famous Elizabeth was born.

In the following year Cranmer pronounced the decree of divorce, and, with the approval of the Universities and of Convocation, declared Henry's first marriage null and void from the beginning.

The Pope at once declared Cranmer's sentence null and void, and in 1534 declared Henry's first marriage a valid one, and commanded the king to restore Queen Catharine to her rights under penalty of excommunication.

An act of Parliament at this time forbade any further application to Rome for any dispensations, grants, or faculties, and ordered that all such applications should hereafter be made to the Archbishop of Canterbury.

The Convocation of Canterbury declared, March 31, 1534, and that of York, May 5, 1534, "That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom of England than any other foreign Bishop."

Thus was enacted the final repudiation, by which all spiritual jurisdiction of the Pope reverted by right to the Episcopate of England, and the usurped temporal authority of the Pope reverted to the Crown. England finally repudiated Papal supremacy in 1534. The Pope excommunicated Henry VIII. in A. D. 1538. Then the Reformation in the Church of England was fairly launched.

Digitized by Google

Questions on Chapter XV.

1. Why is it necessary in writing English Church history to refer to Papal supremacy?
2. Show the relation of this supremacy to all other errors against which the English Church was obliged to protest.
3 Trace history of the Church of Rome to show that Papal supremacy, like Papal infallibility, was unknown until long after the Church had its start.
4. Distinguish between causes and occasion of the Reformation of the Church of England in the time of Henry VIII.
5. Give an account of the divorce proceedings of Henry VIII. from Catharine of Arragon.
6. Cite a canon of the Council of Ephesus bearing upon Rome's interference with the Church of England.
7. Why were Councils held in Basle and Constance in the fifteenth century?
8. Mention reformation movements in other countries simultaneously with those in England.
9. What did Wolsey prophesy would happen if the Pope persisted in his policy?
10. Who was Henry VIII.'s second wife? What was the name of her daughter?
11. Who first proposed a way for Henry to marry Anne Boleyn, without the Pope's permission?
12. What final acts enacted the repudiation of the Pope and accomplished the independence of the Church of England?

Digitized by Google

CHAPTER XVI.

The Reformation in England

It is very important to remember that dealings with the Papal usurpation in England were begun and concluded by the clergy, and neither by king nor by parliament. These latter did nothing but ratify what the clergy had settled in their convocations.

In the year 1533 an act was passed abolishing Papal power in the appointment of Bishops, as previously acts were passed abolishing the payment to the Pope of what were called annates, the entire income of a Bishop during the first year of his episcopate.

Following these acts, and others mentioned in the preceding chapter, there was one concerning "Peter's pence" that deserves mention.

Peter's pence, of which we hear so much and so often, had its origin after this manner, and is interesting to us because to England we trace its introduction.

A gift was made on the occasion of a visit to Rome in A. D. 793 by Offa, king of Mercia, for the maintenance of an English school at Rome for the instruction of the illiterate Englishmen who might travel thither.

Such gifts became known as Peter's pence, and such contributions for various purposes, some good and others not so good, increased and continued until in A. D. 1533 this, with other Papal exactions, ceased in England. The act that abolished these exactions, and gifts that had degenerated into exactions, distinctly declares that it seeks thus to restore "the ancient customs of the realm."

Digitized by Google

The king never reformed an unwilling Church in England. Neither did the Church in England secede from the Church in Rome, as the Reformers did in Germany.

The Church in England by its reformation merely reclaimed its lost heritage. The ancient British Church, never losing her continued existence, availed herself of existing social complications and political conditions to throw off a foreign yoke, to reform herself, in her own way, of her own will, in accordance with her own constitutional rights.

When the convocations of Canterbury and York declared that "the Bishop of Rome has no greater jurisdiction conferred on him by God in this kingdom of England than any other foreign Bishop," there was no difficulty experienced in obtaining assent both of the clergy and the people. Many in the monasteries even were eager to subscribe to the declaration that in England the Pope is nothing but a foreign Bishop.

Indeed there was an anxiety on the part of the Parliament and the convocation to repudiate the exercise of any invading power in the country.

To put it all in a single sentence, and to sum up the acts of reformation of the constitutional abuses which had grown up in mediæval times: the Church and the nation in England at last determined that henceforth no more taxes should be paid to the see of Rome; that the Pope should have no judicial authority in England; that all of his assumed rights of patronage to Bishoprics and other benefices should be abolished; that his license and authorization should not be required for any Church appointments, and that, being but a foreign Bishop in England,

Digitized by Google

he should have no more rights nor authority in that country than was accorded to any other foreign Bishop.

After this action, the monasteries were despoiled, their lands confiscated, and their enormous revenues applied either to the establishment of colleges, the creation of dioceses, the better support of parish churches, or as in some instances, the establishment of nobles in more magnificence and wealth. With the violence displayed and rapine exercised, the injustice abstractly considered and perversion of original intention in creating the solemn trusts, we have no sympathy.

But reformation is like war. There are incidents that are shameful and occasion regret, even remorse. Yet the results are less awful than a continuance of the causes that create either war or reformation. We must remember that the reformation in England had to deal with much corruption in monastic orders, and the accumulated wealth of many religious houses had led to much wanton waste and sinful luxury.

Fanaticism in any just cause is to be lamented, but the cause remains just notwithstanding.

The monks were let loose, so to speak, when the monasteries were dissolved, and old abbots were set adrift to get their living the best they could.

Henry VIII.'s wicked life, and luxurious court, while nothing was allowed the monks for maintenance, is disgraceful.

We have no inclination to explain his acts or excuse his profligacy. He was probably not so great a sinner as his enemies think, and nobody has ever in his wildest dreams supposed him to be a saint. It is easy now to condemn certain acts of his, which at the time did not seem

Digitized by Google

so bad. We mention them, not approving them, though it is well to remember that the king was sustained by Parliament in all that he did.

Libraries were ruthlessly despoiled and scattered. Ships were loaded with valuable manuscripts and books, which were carried to the continent to be sold. Many were deliberately torn up, the despoilers being unaware of their value, no doubt.

For every common use to which paper could be put, manuscripts in vellum were applied. Palls, vestments, altar hangings were sold to the public, and in many cases were used for adornments for public halls of a secular sort.

Similar use was made of bed curtains, table covers, and other belongings of the monasteries. To this day, no doubt, there are in the strangest and most incongruous places some of these articles.

A historian of the period tells us that some of these most expensive vestments and coverings were cut up to make waistcoats and petticoats for the nobility.

The Reformation ought not to be discredited on account of these depredations, any more than the efforts of honest, patriotic citizens in the work of reconstruction are to be impeached because a carpet bag government became a reproach. Wrong-doing even in a righteous cause must never be countenanced.

Neither must a righteous cause be discredited because in its pursuit unjustifiable acts are perpetrated. The condition of some of the monasteries may have demanded dissolution. The method may not wholly command our approval. The assistance of Cromwell in this work of spolia-

Digitized by Google

tion which the king all too gladly countenanced does not help us to regard the acts with more favor.

It is sad to reflect that aged abbots were by this despoiler wrongly charged with treason, robbery, and other sorts of offences, dragged to their execution, and their heads exposed over the gates of their abbeys for days—all to satisfy an infuriated people, who were right in their ideas of reform, who were wrong in some of their methods once they began their work of reformation.

In 1540 an act was passed enacting that the king should hold, possess, and enjoy all these monastic estates that had been despoiled, and all which hereafter might be so resigned.

Much wealth so derived went directly into the king's coffers. Some went where it all ought to have gone, to augment dioceses, build schools and colleges, and erect parish churches and Cathedrals. Alas, that much of it went to increase the estates of the nobility, or to give estates to new creations of the nobility!

Cromwell appropriated seven priories, and gave his nephew, Sir Richard, several more. The Duke of Norfolk received thirteen abbeys and nunneries. Brandon, the king's brother-in-law, became the heir of thirty monasteries, and so on.

There is no wrong done without its injury leaving its mark. For all this wrong-doing England has suffered, and suffers still, in the loss of land that ought to be tilled by the poor, who look on while the nobility appropriate the most of England for their vast estates and private parks. Other features of the Reformation interest us more than these, which have to do with a wicked king, his selfish nobles, a secularized Parliament, and an incensed mob,

Digitized by Google

who, not without some reason, were incensed, and though angry, were not angry without cause.

We are chiefly interested in the Reformation of doctrine in the Church of England, by which we have the faith once delivered to the saints restored to us, and our Prayer Book purged from doctrinal innovations either continentally Protestant in origin, or Roman in invention.

The English Reformation first of all gave us our Bible in English. True, as far back as A. D. 1100 the common people had clamored for the Scriptures.

The invention of printing, A. D. 1450, enabled copies to be multiplied, once good English translations were made, at a cost which brought them within the reach of ordinary people.

Archbishop Cranmer, on his own authority, prepared a version, parts of which are found in our present book of Common Prayer. See the psalms and comfortable words of the communion service.

At this same time others were making English translations, Coverdale, Matthew, and Tyndale among them.

Cranmer's became the authorized version until 1568, when it was superseded by one made by Archbishop Parker, which last gave way to one put forth in the reign of James I. in 1607, our present authorized version.

At the same time, the doctrinal reformation proceeded. Generally speaking, the results in this direction may be said to conform to the teaching of the early and the undivided Church.

Every novel doctrine was discarded. The whole attempt was to restore the faith of the earliest Fathers. It may be that in the effort to rid the Church of the cultus of the Virgin Mary, the reaction was so great that in com-

Digitized by Google

parison with earliest liturgies we have lost something of the honor paid the Mother of our Lord that was then frequent in public worship, yet a careful study of our Book of Common Prayer, or of the Book as used in the Church of England, both doctrinally the same to a letter, will show that a day is kept in her honor, another day is explicitly named "the Purification of the Blessed Virgin Mary," and the doctrine of the Virgin birth of our Blessed Redeemer is mentioned in creed, article of religion, *Te Deum,* and proper preface of the Communion Office.

No one doctrine like that of "Justification by Faith," or "Predestination and Election," or "Infant Baptism with Regeneration" is pushed into undue prominence, and pressed to such an extent that the harmony of the truth is distorted or destroyed, but all errors were discarded and all truth emphasized.

The doctrine of the Holy Communion is made by the English Reformation to conform to that of the early Church, which declared a real spiritual presence of Christ in that Sacrament, and never attempted any definition of the same.

In this Reformation, and by all these changes, nothing was done to impair apostolic fellowship. The ministerial succession was preserved. These things make the Anglican Reformation decidedly distinctive. It is a reformation of a Church by a Church.

The Church of England existed before the Reformation. This cannot be said of any one of the Churches called Protestant that broke its unity with the Church of Rome at 1520, the date of the Lutheran reformation.

The Church to-day the nearest allied to the Church of the Apostles, by every test applied, in doctrine, discipline,

Digitized by Google

and worship, is the Church of England, which Church in this country is our own Church, the legal title of which, as stated in our official documents, is

"The Protestant Episcopal Church in the United States of America."

A Church's name, like a man's name, is not as important as its character. The character of our Church is Apostolic and Catholic.

The Reformation proceeded along the several lines we have indicated through the reign of Henry VIII., then under the brief six years of the boy king, Edward VI., during which time, under competent spiritual leaders, what are known as the first and the second Prayer Books were authoritatively published, and then proceeded, not without some backward steps, in the reigns of Mary and Elizabeth, James, Charles I., and not until that of Charles II., 1662, was the present Prayer Book of the Church of England put forth, which remains the same unto this present day.

It will thus be seen that as errors crept in slowly, so they were eradicated. The doctrinal reformation progressed cautiously and carefully, and not without much discussion. When finally it was brought to a conclusion, it was found to be such a perfect product, that with all the changes and chances of a changeful and chanceful world, it is intact to-day, and when in 1892 our own Church in this country thought it wise to revise our Prayer Book, before a change was made, it was purposely declared that no change whatever should be made in any statement of doctrine, and none was made. Our Church is one, holy, catholic and apostolic. We can ask no more. To have more is as bad as to have less.

Digitized by Google

Questions on Chapter XVI.

1. Show that the Reformation in England was the work of the Church, not the State.
2. Give the history of "Peter's pence" and the abolition of such exactions in England.
3. What exact language was used by the Convocation of Canterbury and York in repudiating the Papal power?
4. What was the consequence of this action affecting the monasteries?
5. What is to be said of fanaticism in this spoliation?
6. How is Henry VIII.'s life to be regarded, and what bearing has it upon the English Church Reformation?
7. Describe to what extent the monastic property was destroyed, or how it was disposed of.
8. Does this discredit the Reformation itself?
9. Show that the condition of the monasteries demanded their dissolution.
10. What act was passed in A. D. 1540 touching the disposition of monastic establishments in England? How were they disposed of?
11. Tell the story of the doctrinal reformation in England.
12. Show how the Reformation in England truly reformed without revolutionizing.

Digitized by Google

CHAPTER XVII.

The Church Under Mary

The fact that under Henry VIII. the reformation of doctrine was more or less hindered is proof, if any were needed, that the Church is not at all indebted to him for her reformation.

A mere circumstance in his life was helpful in the rejection of Papal supremacy, and the moment the hitherto oppressed Church felt assured of its own independence, it began to restore its ancient heritage of doctrine and worship.

This wicked libertine king, of whom not much that is good can be said, died in A. D. 1546, and was succeeded by his son, Edward, the sixth of his name upon the throne of England, the late sovereign being the seventh. Edward VI. was but ten years old when he became king. Reformation of doctrine made better progress in his reign than it did in that of his father.

All acts of a reign are named from the ruler, and so we speak of the first and second Prayer Books of Edward VI., or the King James version of the Bible, but it is well to understand that though acts are named from the reigning monarch, the monarch himself may have little or nothing to do with them. The naming is a mere compliment to monarchy, and an act of courtesy.

With a king ten years old, even were he a prodigy, this must have been the case.

Yet it is true that with the Duke of Somerset as his protector, and Archbishop Cranmer as his spiritual over-

Digitized by Google

seer, the Reformation made material advancement under Edward VI.

In a catechism that bore the title, "A Short Instruction in the Christian Religion," there is a dedication of the work to the boy king in which the Archbishop complains that catechising of the young is much neglected, that Confirmation is administered to too small children, and he suggests that before the people are brought to the Bishop to renew their baptismal vows and be confirmed, they ought at least to understand the fundamental principles of Christianity.

This catechism or "Short Instruction" very strongly asserts the ministry as a Divine institution, mentions the three orders of Bishops, Priests, and Deacons as of Apostolic institution, exhorts the people judiciously to avail themselves of private confession, and gives as a reason for this latter advice, that spiritual guides, being the better informed of their condition, can better advise and assist them.

This book was intended to supersede, and did, the first doctrinal statement of the Church of England, which was a book prepared, or at least revised for the purpose, by King Henry VIII., called "The Institution of a Christian Man." There is no record of this book ever having received the approval of Convocation.

It speaks against some Roman errors, and gives assent to others, which receive equal condemnation in the Cranmer Catechism.

In this book we have the Creed, the Ten Commandments, and the Sacraments treated from a standpoint which we readily recognize to-day as Anglican; while on subjects like predestination, election, and justification by

Digitized by Google

faith, the favorite doctrines of Calvin and Luther, it is as protestant against the Protestants of the Continent as it is on other subjects protestant against Rome.

All this shows that at the very beginning the Anglican position was unique.

The English Church, and our own Church in America, are in doctrine, as well as in discipline and worship, radically different from other religious bodies of Christians.

It was in the reign of the boy king that the English Bible of the Cranmer version was ordered to be placed in all the churches, that at all times the people could resort thereto and read them.

The book of homilies, twelve long sermons on doctrine chiefly, was put forth by authority at this time for the education of the people in the principles of religion. In these one finds what is called the Churchly position strongly upheld, the morals of the Ten Commandments and the Sermon on the Mount insisted upon, and holiness emphasized as the sign manual of a Christian. These homilies, some of them composed by men who afterward died the death of martyrs, are an exposition of Christian doctrine that is generally sound as the Scriptures. At about this time, the public service, hitherto read in Latin, began to be read or sung in English.

The cup was now restored to the laity. Private Masses were abolished, which means that priests stopped the custom of offering the Sacrifice when alone, which hitherto, for a money consideration generally, they had been accustomed to do for those who thought that this in some way would be efficacious for the dead.

There were forty-two Articles of Religion in the first Prayer Book. These have since been reduced to thirty

Digitized by Google

nine. It is interesting to observe that the fortieth affirmed that the souls of the dead are neither unconscious nor sleeping; that the forty-first condemned the second adventists, and the forty-second affirmed that not all men shall be finally saved.

The general tendency during the brief reign of Edward VI. had been to reform doctrine, and latterly to please the radical Protestants of the Continent, who on some points were intensely averse to Rome, and violent in their opposition.

All this has been stated that one may better understand the conditions when Mary came to the throne, and the work of the Anglican Reformation suffered something of a reaction.

This was in 1553. Inheriting her mother's religion, and no doubt influenced by her father's treatment of her mother, Mary was a radical Roman sympathizer and what now would be called an ultramontanist, which means a strong papist.

At once she determined to undo the work of her father —to restore Papal supremacy to the realm of England, to banish all new service books, and to bring back Roman usages, forms of worship, and doctrinal teaching.

It was because they resisted her efforts that Cranmer, Latimer, and Ridley forfeited their lives in martyrdom. Any Bishop who would not swear fealty to the Pope was sent to the dungeon.

To those who labored diligently to restore the faith and purify the worship of the Church, it seemed as if all prayers and efforts had been fruitless.

Things grew from bad to worse. One extreme engenders another. The more radical Mary became, the more

Digitized by Google

protestant became those who opposed her, until those who were conservative in their aim to put the Church of England exactly where it was in doctrine and worship before the Pope asserted his power, or Roman errors had intruded, became so intensely Protestant that real reformation seemed hopeless.

Hundreds of clergy, with their people, fled to Europe, and there, in the northern countries, finding religion more to their liking, embraced Protestantism in its most radical forms. Many of these returned in succeeding reigns, imbued with these Lutheran and Calvinistic ideas, and harassed the English Church with their radical notions, as we shall subsequently learn.

This daughter of Catharine certainly avenged her mother's wrongs; and, if not elegantly, she is certainly truly named "Bloody Mary."

It was she who became the wife of that incarnate fiend, Philip II., whose war with the Netherlands Motley so graphically relates. Two more closely allied persons never wedded, only, sad to say, these were allied in evil.

In the reign of Bloody Mary, Cardinal Pole came to England, and in 1554 both Houses of Parliament attended court, received from this Papal embassy absolution from the sins of heresy and schism which the Pope held them to have committed, and on the following day an embassy was sent to Pope Julius III., tendering the obedience and submission of the realm of England.

The embassy was received with wild demonstrations of joy, and current writers compared the scene with that of the returning prodigal.

Since, however, Rome was not England's home, it would have been better to say that this scene was like

Digitized by Google

what would have occurred had the prodigal made a second journey into a far country, there to waste his substance in riotous living.

As the Church had hitherto reformed the Church in England, so now the State undid this work.

The Church and the Convocations had nothing whatever to do with this reversal of its acts in Bloody Mary's reign. The queen assumed all authority, took all responsibility and compelled Parliament to obey her imperious will.

At this time Cranmer, Latimer, and Ridley were burning to death at the stake at Oxford, and many were martyred elsewhere, or put in dungeons, or exiled from the country; and Parliament, composed wholly of laymen, not all of them devoted Christians, was easily influenced, may be against their will, by this dreadful queen.

When Queen Mary acted for the Church, Rome was pleased. When Henry VIII. merely assented to an act of the Church, Rome's sneer was that a wicked king established the Church of England.

Mary had no more right to give England or the Church of England to the Pope than she had to give away the stars.

The English Reformation was the work of the English Church; but the undoing of it in Queen Mary's reign was wholly the work of the queen and a subservient Parliament. The blackest chapter in English history began to be written from this time, and continued until the grievous wrong perpetrated by Mary was righted.

Now occurred the Smithfield fires, and the tortures, exiles, imprisonments, and other dreadful scourges with which any one who knows anything of English history must be painfully familiar.

Digitized by Google

The great leaders of the Reformation in Europe were not martyrs. They died in their beds. The great leaders of the Reformation in England were martyrs. All honor to them for protesting against the grievous wrongs and errors of the Church of Rome, and persisting in protesting until those wrongs were done away and those errors were discarded.

At last, in 1558, Mary died, and very appropriately, Cardinal Pole, hearing about it, died a few hours after.

During her dreadful reign some three hundred persons were burned at the stake, and hundreds of others were imprisoned, fined, and had property confiscated, or were sent into exile.

Among those who were burned to death there were five Bishops, more than a score of clergymen, eighty-four tradesmen, eight noblemen, a hundred and more laborers, fifty-five women and four children clinging to their mother's breasts. Could savagery lower descend?

Meanwhile, under orders of Cardinal Pole, who had become Archbishop of Canterbury, all English Bibles were burned, and every book that was considered heretical was destroyed.

No wonder that most of the people, terrified and ignorant, outwardly conformed to the wicked restoration.

The fires of Smithfield, however, with the memory of Bloody Mary and Cardinal Pole, remained as slumbering embers ready to burst into flame with the slightest occasion for favorable wind. Englishmen were glad when Mary died. There were, to be sure, persecutions and burnings under all the Tudors, for they began under Henry VIII., and included both parties, yet under Queen Mary they were manifold more.

Digitized by Google

We have nothing but charity and good will for our sister Church of Rome. We rejoice that the time has come when the Popes are good Christian men, and that here in America the Roman Church is purer than elsewhere in the world.

Digitized by Google

Questions on Chapter XVII.

1. Give a proof that the English Church is not at all indebted to Henry VIII. for its reformation.
2. What do we mean when we speak of an act of a certain ruler? Explain this.
3. What does Archbishop Cranmer complain of in his catechism, and what is the title of his catechism?
4. Show that the English Church is as protestant against Continental Protestants as it is against Romanists.
5. Tell all you know about the book of homilies.
6. How many articles of religion were in the first Prayer Book of Edward VI.? What did the last three treat of?
7. Who was Bloody Mary? Tell what took place in her reign.
8. What great Cardinal came to England in her reign, and what did he do?
9. Name three eminent Bishops burned at the stake.
10. Give some statistics of lives sacrificed by Mary's heartlessness.
11. What were the relations of Rome toward this wicked queen, and how did the Pope regard her atrocities?
12. What was the effect upon the English Church of Queen Mary's and Cardinal Pole's reigns?

Digitized by Google

CHAPTER XVIII.

The Church Under Elizabeth

Most fortunately for the English Church, Bloody Mary was succeeded on the throne by her half-sister, Elizabeth, known as "the good Queen Bess."

She was determined to undo the wicked work of her predecessor, and had good judgment to begin cautiously.

She had new conditions to meet that hindered her good work. Those who had left the country, many of them exiled, on account of Mary's actions, had learned in Europe Protestant ways and had acquired Protestant notions that made them much more like Presbyterians than Churchmen.

For example, they returned to England not caring at all for Bishops, willing indeed to dispense with them; believing, as Presbyterians do to this day, that an Apostolic Succession can be preserved by continuing the office of the priesthood, forgetting that unless we continue the Bishops, who alone can ordain priests, we lose our presbyters or priests. These, with others still more extreme, called Puritans, made unchurchly demands upon Elizabeth and the Convocations, and nearly succeeding in depriving us of our invaluable heritage of devotion in our Book of Common Prayer.

These objected to surplices worn in service, to the sign of the Cross used in Holy Baptism, to any mention of such sacred words as altar or priest or regeneration in the offices of the Church.

Elizabeth dealt warily with these, and cautiously with the papists, and succeeded finally in preserving to the Church its sacred heritage of Catholicity.

Digitized by Google

The Spanish monster, Philip II., proposed marriage to Elizabeth, but, most fortunately, Elizabeth rejected such a proposal from her dead sister's husband, although the Pope gave approbation to it and was ready to grant a dispensation for it.

The first thing Elizabeth did upon coming to the throne was to appoint a commission to revise the Prayer Book, and provide for its re-introduction into England, which was done in 1559. On political grounds Parliament at this time rejected the Papacy, and made it criminal for any person to maintain the authority of any foreign prince or prelate over any persons in the queen's dominions. The penalty for infraction of this law was death.

This was the third legal rejection of the Papal supremacy in England, and was the act of the State legislating for the State.

If one contends that Henry VIII. rejected the Papal supremacy for selfish or even sinful reasons, admit it; but answer with the admission that the English Church in Convocation rejected the Papal supremacy because it was contrary to Holy Scriptures and ancient Church custom, and then assert that Parliament also rejected it because it was wholly opposed to good citizenship in the realm.

In the reign of Elizabeth, Matthew Parker was consecrated the Archbishop of Canterbury by Bishops Barlow, Scory, Hodgkin, and Coverdale, in Lambeth Palace, London, and a record of the consecration made at the time is still preserved.

Many years later, a Roman sympathizer invented the silly story of the consecration of Parker at a tavern named "Nag's Head," and talk about it has become known in his-

Digitized by Google

tory as the "Nag's Head controversy." This fable seeks to discredit the validity of Parker's consecration. If it could do this, it would be serious, since at the time of Parker's consecration most of the English sees were vacant. There were fifteen consecrations of English Bishops in one year to fill these sees. But the whole invention has been proved so false that no good, intelligent Romanist to-day refers to it, and none believes it for a moment.

The Pope worked assiduously to bring Elizabeth to obedience. He offered to leave the prayers in English, to allow the clergy to marry, if submission were made to him as Pope and head of the Church. At last, however, finding all offers futile, in A. D. 1569, Pius V., the reigning Pope, excommunicated Elizabeth, and ordered everybody who regarded his authority to withdraw from all communion with the Church of England, and this Church which had been regarded under Bloody Mary's reign as valid, was henceforth regarded at Rome as a sect.

The Romanists claim that Mary had power to abolish the Reformation. But this is a sword that cuts both ways, for Elizabeth was certainly possessed of equal authority to restore the Reformation—which she did.

Had Elizabeth been a Puritan, or an Independent, so far as we can see the Church of England would hardly have continued.

She firmly and constantly opposed these, as well as those who were at heart favorable to the claims of Rome.

To the influence of Elizabeth, therefore, we owe in great measure the good estate of the Catholic Church in England.

In her time, and long after her time, Protestant in-

Digitized by Google

fluences in England labored at every revision of the Liturgy to have the Church recede more and more from her Catholic inheritance both in doctrine and worship.

The second Prayer Book of Edward VI. was the most intensely Protestant of all the revisions, and the first Prayer Book of Edward VI. probably is the best of all that ever received the sanction of the Church.

Beginning, however, at the lowest ebb of Catholic doctrine and worship, every subsequent revision has been an improvement. That of Elizabeth was the best that could be secured at the time, and from this time on to the last put forth under Charles II. in A. D. 1662 there was gradual improvement and a closer conformity to the first that was put forth under Edward VI.

The Puritans held a pretty firm hand, and exercised strong influence until the time of James I., who, having seen much of their temper and disposition of rule or ruin when he reigned as James VI. in Scotland, upon becoming king of England at once took sides with good Anglicans.

It would be interesting to rehearse the story of the overthrow of the Spanish Armada in 1588, but other than to strengthen the independence of the English throne which acted favorably upon the Church, this, like the brilliant period of Elizabeth's reign for English literature, has nothing directly to do with Church history. It is hoped, however, that the perusal of these little monographs may arouse a desire in many to read English secular history, and to understand how it was possible for Hooker, the great Church advocate against Puritans, to write just before the close of the sixteenth century, "There is not any man of the Church of England but the same man is also

Digitized by Google

a member of the commonwealth: nor any man a member of the commonwealth who is not also of the Church of England."

Happy would it be could it have remained so, but in subsequent reigns the Puritans, the Presbyterians, and others within the Church of England have defected, and established religious organizations without Bishops, with the names of which we in America are very familiar. In the several acts put forth in Elizabeth's reign, she did not adopt the high-sounding phrase which a Pope had used when he decorated Henry VIII., her father, with honors, and which she might easily have claimed as the regal inheritance, namely "the head of the Church," but realizing that such a title was very liable to misinterpretation, she used the phrase, "Supreme Governor of all persons in all causes, ecclesiastical as well as civil," which, for her times, was not boastful, and in comparison with her father's title, quite modest.

Many of the Bishops who had been appointed in Mary's reign refused to decline to keep the oaths they had taken to submit to the Pope, when Elizabeth, in council, requested them so to do. To one of these so declining, Elizabeth answered with considerable spirit:

"Our records show that all Papal jurisdiction over this realm has been an usurpation. Following the precedents which have come down to me from a long line of predecessors, I mean to rule England, and to no power whatever is my crown subject save to that of Christ, the King of kings. I shall regard as enemies, both to God and myself, all such of my subjects as shall henceforth own any foreign or usurped authority within my realm."

The Pope said that he would authorize the book, if

Digitized by Google

the queen would only receive it from him, and on his authority.

Since this time the Prayer Book has been revised several times, and every time has been enriched by additions from Catholic sources of undoubted antiquity and indisputable truth.

The Pope invited Elizabeth to be present at the sittings of the Council of Trent in A. D. 1565, but since she was not invited as were other Catholic sovereigns, but only in the terms used for the Protestant sects that had arisen, she declined to have the Church of England represented. In her declination she was careful to state the reasons, and added to that above stated, the fact that such a council could not be "free, pious, or Christian."

From the days of Elizabeth all official intercourse between the Church of England and the Pope has ceased.

When outside influence sought to have separate congregations of Roman adherents presided over by English priests and Bishops favorable to the Papal pretensions, Elizabeth declined, because, as she said, the effect of this would be to create and perpetuate a Roman schism in the Church of England. "To grant them separate churches, and permit them to keep up a distinct communion, are things which neither the public interest nor my honor can allow."

And, again declaring such request to be wholly unreasonable, Elizabeth forcibly reasserts the claim of the continuity and the Catholicity of the reformed Church of England in these strong words:

"No new faith is propagated in England. There has been no religion set up in this realm but that which was commanded by our Saviour, preached by the primitive

Digitized by Google

Church, and unanimously approved by the fathers of the best antiquity."

Monarchs were always in close conference with the Archbishops and other notable Churchmen, and in the preparation of all important State papers bearing upon the interests of the Church were assisted by these, who not infrequently wrote the documents.

When Pius V., in 1570, excommunicated Elizabeth and deposed her, declaring her an illegitimate usurper and a heretic, and absolving all her subjects from allegiance, the bull was posted upon the gate of the English Ambassador in Paris. One John Felton had the impertinence and audacity to affix a copy on the gates of the palace of the Bishop of London, and for his pains was executed as a miserable traitor. Shortly after this the Puritan party, unable any longer to subvert the Church, established a separate sect, the first presbytery having been created in Wandsworth as early as A. D. 1573.

What were the subsequent formations of dissenting bodies in England, what was the restoration of the Church in the realm until the time of Charles II., and what remains to be told of the final Reformation, will be told in the following chapter.

Digitized by Google

Questions on Chapter XVIII.

1. Who succeeded Mary? Describe her and the conditions that confronted her when she began to reign.
2. Who were Puritans? How did Elizabeth deal with them?
3. What was Elizabeth's first act? How did Parliament assist her in perfecting reformation?
4. Tell the story of Parker's consecration: also that of Nag's Head tavern, a Romish concoction.
5. Show how the Pope tried to bring Elizabeth to obedience and England again to submission.
6. Give an account of different Prayer Books, and indicate relative merits of each.
7. Show the influence of Puritans, Presbyterians, and Independents upon the Church of England.
8. What did Elizabeth say to Bishops who refused to renounce obedience to the Pope?
9. What did Pope Pius IV. say about the English Church Prayer Book in 1560?
10. Why would not Elizabeth accept the Pope's invitation to have England represented at the Council of Trent?
11. Tell the story of Elizabeth's declination of all Papal overtures, and the final excommunication.
12. What happened to the man who posted a copy of this excommunication on the gates of the palace of the Bishop of London?

Digitized by Google

CHAPTER XIX.

Reformation and Restoration

All that the Presbyterians sought to do at the beginning of their efforts, and for a considerable time afterward, was to Calvinize the Church in doctrine and abolish the Bishops. But finding this impossible in the reigns of Elizabeth and James the First, they left the Church, and soon were establishing presbyteries in every county of England, and at first attracted to their conventicles large numbers of discontented Churchmen.

Another defection soon occurred. The Independents, whose successors are called Congregationalists, dissatisfied with Presbyterianism chiefly on account of its complicated form of government, became more radical and really more logical, and carried schism to its ultimate conclusion.

They reasoned thus, and admitting their premise, they reasoned well. They said Bishops are unnecessary. All of the authority in a Church rests with the people who made a Church. A Church is not a divine institution, created by God, and given to man by a divine order of Bishops, who alone can make ministers, but an organization of men and women who think alike on Christian doctrine, worship together, and make their own ministers.

So they said, let us secede, get on without Bishops, have each congregation a law unto itself, no two uniting, and no one bound by the opinion or the action of any other.

The Congregationalists and the Baptists, who are congregationalists in Church government, are of all others who have broken from the unity of the Church the most

Digitized by Google

consistent. If there be no authority in the Church, and no governing power in the Episcopate, then it follows that to any body of men breaking from the unity of the Church there belongs inherently all rights of government, discipline, and worship. Each congregation is a law to itself.

In 1568, under one Robert Browne, Congregationalism had its origin, and once started as an independent body it rapidly increased in numbers and influence, until during the time of Charles I. and Cromwell, known as "the great rebellion," these Congregationalists or Independents became very powerful both numerically and in influence.

It was through them that King Charles I., known in the English Church as saint and martyr, was brought to the block and beheaded.

Oliver Cromwell was their great civil leader. It was during his protectorate that their councils maintained the ascendency.

Churchmen never can love Cromwell, though candor compels them to admit that the degeneracy of both State and Church will largely account for the radical and destructive acts of Cromwell and his followers. There are those who believe Charles I. was really saintly, and deserves to be reckoned a martyr, and there are those who think Cromwell was an ideal Christian and English statesman. Both cannot be right in these opinions. Probably the truth lies somewhere between these extremes.

The Puritans, so determined to subvert the Church of England, actually encouraged James to restore Popery to England. They seemed willing to do anything rather than sustain the established Church.

A party of these Independents went into Holland in 1608, where they sought and found a degree of toleration

Digitized by Google

not allowed them in England. The Dutch are proverbially easy, and one of their tenets is religious toleration, but when these independents, after enjoying freedom and liberty of conscience for ten years, began to be dissatisfied and to dictate the policy and religious opinions of the Dutch, when they began to claim greater purity than their neighbors, the Dutch were anxious and glad to get rid of them. These were they who, leaving Leyden, touched at Southampton and landed at Plymouth, Massachusetts, in 1620, on December 16th, where they exemplified, among many good things, this one eminently bad thing, namely, the intolerance of tolerance, once tolerance has power.

Puritanism thrived best in Scotland, where it found a stronghold, and to this day the Presbyterian Church is by law established there.

We cannot treat the Reformation and not speak of this movement in Scotland. However briefly, it must be told. The ancient antagonism between England and Scotland completely interfered with the progress of the distinctively reformation movement within the Church of England north of the Clyde.

John Knox, a disciple of Calvin, became as much the great reformer in Scotland, as Luther in Germany or Calvin in Switzerland.

Largely by Knox's influence, the Genevan system of polity, doctrine, and worship, which has not seemed to find much favor in England, became by law established in Scotland.

From the very beginning of distinctively reformation movements, the Scotch were determined to destroy all evidences of Papacy. They were revolutionists and most violent in all their methods.

Digitized by Google

When the Regent, the mother of Mary, Queen of Scots, refused to listen to the people's petition to have Church services rendered in the vulgar or common tongue, an association was formed to procure this boon which the Regent had denied them. Meanwhile they continued to use the Second Prayer Book of Edward VI., though they had determined to have a Church framed after that of Calvin at Geneva.

Puritanism went to the greatest extremes in the north of Great Britain. Fired by the inflammatory address of John Kug, men and women proceeded in the name of the Lord to do what now seems to us to be the work of the very devil. They destroyed altars, defaced churches, plundered religious houses, laid siege to towns, and went on record thus: "Every building with a spire and cross bears the mark of the beast, and every place thus marked is the seat of idolatry."

The communion vessels were stolen, stained-glass windows were broken, bells were sent to the market-places and sold for use in Puritan meeting houses, horses were stabled in temples and fed from fonts, libraries of religious houses were demolished, and remains of antiquity were thrown to the flames.

Finally, these Puritans compelled Mary, Queen of Scots, to leave the country, and compelled her son, James VI., to subscribe to their famous covenant.

When James VI. succeeded to the throne of England and became James I. of England, he tried to restore Catholicity to his native country, and had three Bishops consecrated for Scotland's ancient sees. The step was so unpopular that there were frequent and bloody riots in the country.

Digitized by Google

When the Dean of Edinburgh, in obedience to a new order, appeared in the Cathedral in a surplice, and began to read the prayers from a book, great furor was raised by one Jenny Geddes, who, hurling a three-legged stool at his head, cried out: "Thou false loon, wilt thou read the mass at my lug?" All efforts under several reigns to re-establish the Church of England in Scotland signally failed, so violently Puritan were the Scotch people.

Under the name of Covenanters, these people refused to conform, and they continued to meet in separate conventicles for public worship.

Finally William III. established in Scotland the Presbyterian form for the government of its Church, of which he was an adherent, and ever since this Church has been the Church by law established in that portion of Great Britain.

It was under William III., also, that for the first time a toleration law was passed, which gave permission to dissenters from the National Church openly to hold services in separated religious assemblies.

It was as late as A. D. 1828 that dissenters were first allowed to hold office in England. Up to that time all had to subscribe to the Thirty-nine Articles of Religion before they could hold any office in the State.

It may seem that it took the Church of England a very long time to learn toleration. It must be remembered that she had been dealing with Romanists and Puritans, neither of whom had taught her by either precept or example how to be tolerant.

It cost the lives of many to establish in England a Church that could be Catholic and not Roman, and it cost the life of a King and the sacrifice of many others

Digitized by Google

to preserve a Church in England that could be Protestant and not wholly revolutionary.

The finality came when James II. fled from England fearing the wrath of his subjects because of his disloyalty to the Church and State idea of absolute independence of Roman interference, and William of Orange, with Mary his Queen, became the rulers of England. In the invitation to the Prince of Orange this was stated: "To come over and deliver the liberties of Englishmen and the Protestant religion from the tyranny of the king."

When on the 5th of November, 1688, William of Orange landed in Torbay, and the nobles with leading men in the kingdom waited upon him to declare their allegiance, when troops deserted to his leadership by entire commands, and even the Princess Anne deserted her miserable father's cause, the English Reformation was drawing to its issue in complete settlement.

On the 6th of the following February, James' flight was declared an abdication, the throne was vacant, and William and Mary became the King and Queen of England.

At this time the Bill of Rights enacted by Parliament specifically declared that in the future the sovereign of England should not be a Papist, and further provided that at the time of coronation every ruler must repeat and subscribe the declaration of his belief against the doctrine of Transubstantiation. It also went so far as to provide that no person who should marry a Papist should be eligible to the sovereignty.

To sum up the ultimate results of the Anglican Reformation in a single sentence, we would say that the Church, while distinctly declaring itself to be Protestant, rigidly maintained its Catholic character.

Digitized by Google

Questions on Chapter XIX.

1. What did Presbyterians in England seek to do with the Church of England?
2. What did they do, finding their efforts in vain?
3. Tell about the Independents, how they reasoned, what they thought, and what they did.
4. Tell about Charles I. and Cromwell.
5. Why do not Churchmen love Cromwell? Give a fair estimate of the king and the great protector.
6. Tell about the Puritans in Holland.
7. Describe the efforts of the Presbyterians in Scotland. What do you know of John Knox; and Mary, Queen of Scots?
8. Give account of Puritan depredations in Scotland.
9. Describe efforts of James VI. of Scotland, I. of England, to restore the Prayer Book, and what Jenny Geddes did in St. Giles' Cathedral.
10. Who established the Presbyterian form of government in Scotland?
11. Show how William and Mary came to the throne of England.
12. Mention the items of the Bill of Rights passed at this time and sum up in one sentence the idea of the Anglican Reformation.

Digitized by Google

CHAPTER XX

The Church in America

Until 1784 the clergy in America were all under the jurisdiction of the Bishop of London. English statesmen opposed every attempt to have colonial Bishoprics. Consequently the young could not be confirmed, nor could clergy be ordained, without incurring the risk and expense of long and dangerous voyages.

During the revolutionary war, clergy loyal to England were unwelcome in the States, and mostly were expelled. At the close of this war the Church in America was at its lowest ebb.

A native episcopate became more necessary than ever if the Anglican Church was to continue its existence. In Colonial times the Church that began with the Jamestown Colonists in A. D. 1607 had thrived in Virginia, but at the close of the Revolutionary War there were only ninety-five of two hundred churches left, and of more than a hundred clergymen less than twenty-five remained.

In other places than Virginia the English Church during the Colonial period had been more or less weak, due to causes already named, and also due to the prosperity of modern Protestant bodies that without Episcopate and with very moderate equipment had won over many adherents.

The first religious service held in the country which we now call the United States, of which there is any record—certainly the first service in the English language—was held in the year 1579, and not in Virginia, as some will be inclined to think, but, strange to say, in the remote

Digitized by Google

territory which now is included in the State of California.

On the First Sunday after Trinity in that year, the Rev. Francis Fletcher, chaplain of the fleet under command of Sir Francis Drake, conducted the service of the Book of Common Prayer, preached a sermon, and celebrated the Holy Communion on the Pacific Coast, about fifty miles from San Francisco. A monument now adorns the spot where this service took place.

In A. D. 1587, the first white child (Virginia Dare) was baptized in Virginia on the island of Roanoke, by the chaplain of Raleigh's second colony, and in A. D. 1607 the first permanent colony was founded at Jamestown, where regular Church of England services were established.

This was thirteen years before the Plymouth Puritans landed, and nearly twenty-five years before the Massachusetts Bay colony was founded.

Speaking of first things, it is interesting to note that our first Bishop, Seabury, arrived in this country in A. D. 1784, which was six years before Bishop Carroll, the first Roman Catholic Bishop, began his work.

Bishops White of Pennsylvania and Provoost of New York were consecrated in Lambeth Palace, London, in 1787, and came to the United States the same year. Thus in 1787, three years before Bishop Carroll came, we had three valid consecrated Bishops, from whom all our American Bishops have succeeded. Our Church has observed the Church's ancient tradition requiring the presence of three Bishops for consecration. The Roman Catholic Church has not always observed this. Bishop Carroll, consecrated by only one Bishop, has consecrated other Bishops, whose orders are irregular and uncanonical, though valid. As early as 1619 the first representativ-

Digitized by Google

elective body of freemen was organized and met in Jamestown, Virginia, and subsequently removing to Williamsburg, was for years known as the Virginia House of Burgesses.

The principle of representative government in this country was thus inaugurated by Churchmen one year before the Puritans set sail in the *Mayflower,* and eleven years before the Massachusetts Bay Colony was founded. During the Revolutionary War, the Church influence was profoundly felt.

Robert B. Livingston of New York, a Churchman, organized and led the opposition to the Stamp Act, which was passed A. D. 1765. Charles C. Pinckney was a Churchman, and the author of the clause in the United States Constitution providing that candidates for any office shall not be subjected to any religious test, a feature of American freedom.

Patrick Henry, whose famous speech for liberty did much to insure it, was a Churchman.

The Rev. Thomas Duché, a Church clergyman, offered the prayer at the first continental Congress.

The second continental Congress in 1775 appointed George Washington, a Churchman, to be Commander in Chief of the continental army.

Two-thirds of Washington's generals were Churchmen.

The idea of independence was first mentioned in this second continental Congress by Richard Henry Lee, a Virginia Churchman. Thomas Jefferson, who wrote the famous declaration, wrote as late as 1823: "From infancy I have been a member of the Episcopalian Church."

Of fifty-five signers of the Declaration, thirty-five were

Digitized by Google

Churchmen. Even one of the signers for Massachusetts, Elbridge Gerry, was a Churchman.

Of thirty-nine signatures affixed to the Constitution of the United States, twenty-four are those of Churchmen.

It will be readily seen that exerting such an influence in this country, it was imperatively necessary, once independence was declared, for the episcopate to be procured, that the daughter Church of Old England, now to be an independent Church in an independent state, should be not only autonomous, but self-perpetuating.

Bishop Seabury was consecrated in Aberdeen, Scotland, in 1783, and subsequently, as we have already learned, Bishops White of Pennsylvania and Provoost of New York were consecrated Bishops in London in 1787. In 1790, Bishop Madison of Virginia received the order of Bishop in Lambeth Palace, since which time the United States Bishops have received consecration in their own country. The ship that brought our fourth Bishop here, brought the first Roman Catholic Bishop to these shores.

It is very unfortunate that it should have been the lot of our first Bishops to pass upon what one has well called "one of the most momentous questions that ever confronted a House of Bishops."

A proposition was made by Dr. Coke, a Methodist superintendent whom John Wesley sent to this country from England, but who upon arrival claimed to be and called himself a Bishop, offering a plan for reunion between the Church and the body of Christians called "Methodists" in this country.

This Dr. Coke, upon arriving here in A. D. 1784, had commissioned a Mr. Asbury, then in America, to complete the organization of the zealous people of the Church of England, who, dissatisfied, had become desirous of a sepa-

Digitized by Google

rate organization. This proposition of Dr. Coke suggested "that he and Mr. Asbury should be regularly consecrated as Bishops of the Methodist Society in the United States, or by any other title, if that were deemed improper, on the supposition of the union of the two Churches, with mutual stipulation."

The records do not show that Bishop Seabury ever answered the letter. Dr. Beardsley, his biographer, says that he did not.

Bishop White replied courteously but not hopefully.

Bishop Madison was anxious that the matter might be accomplished.

Nobody could then foresee the amazing growth of this body of earnest, zealous Christians.

The Bishops met, and after some talk, not discussion, dismissed Dr. Coke's proposition with a sort of fulsome utterance about desire for unity, and a readiness to modify anything save essentials, and a general proposition for the encouragement of conferences with other denominations. Had the Bishop of London listened to Wesley's fervent appeal fifteen years before, and sent consecrated men to look after the thousands of Methodists in America, all of whom were then members of the flock of the Bishop of London, the schism might have been averted. Here in this country was yet another opportunity to heal the rupture, and that, too, was neglected.

John Wesley, with honest purpose but mistaken zeal, had constructed an engine which neither he nor our first American Bishops could possibly control.

But if we frankly confess what our first Bishops did not do (may be they could not, though to us it seems a calamity that they did not in some way accede to Dr. Coke's proposition), it is a pleasure to state that they or-

Digitized by Google

ganized the Protestant Episcopal Church in this country so wisely and so well, that a century has shown the necessity of making very few changes in its Constitution, and not one that has radically departed from the original terms of the compact.

A parish cannot collide with the Diocese, nor a Diocese go counter to the General Convention, which meets every three years and is the legislative body of the entire national Church. At the formation of our Church, the fragments had to be gathered together. These were scattered from Maine to Georgia. During the War of the Revolution, many Churchmen, sympathizing with the mother country as well as the mother Church, fled, some to Nova Scotia, others to Florida and the Spanish possessions of the South.

The first movement toward organic unity was in Maryland, where discussion about the possession of former glebe lands was rife and acrimonious. To take legal possession of these lands some organization was necessary. A Rev. William Smith, D.D., who had been rector of a college in Philadelphia, now the University of Pennsylvania, had moved to Maryland during the war. In 1780 he called a conference of the clergy to effect an organization to control the Church property, and he proposed the name, "The Protestant Episcopal Church." In 1783, after peace was declared, a convention of eighteen men called itself "The Protestant Episcopal Church in the State of Maryland." Virginia adopted the same title.

Not so much by actual legislation, as primarily by general consent and since by current use has this title become the legal name of the Anglican Church in America. For several years extensive correspondence was conducted by clergy and laity throughout the country, all aiming at one

Digitized by Google

thing, concentration and organization of the diverse elements into one Church.

At a meeting of ten men, all clergy, in Woodbury, Conn., Dr. Seabury was chosen for the Bishop of that State. At a meeting in New Brunswick, N. J., in 1784, a practical plan of federation of all the Churches in the country into one constitutional body was proposed.

In 1785 a constitutional convention of the Church was held in Philadelphia, at which a constitution was adopted providing for a Convention to be held every three years, two houses of legislation, one of Bishops and the other of clergy and laymen, a general subscription to the doctrinal standards of the Church of England, and the adoption of the Prayer Book of the English Church as a basis for a Prayer Book to be provided for use in the Church of this country.

At a Convention held in Wilmington, Del., in 1785, Dr. Provoost was named Bishop of New York, and Dr. White for Pennsylvania, who were duly consecrated in 1786. In the year 1789 a convention was held in Philadelphia, at which the validity of Bishop Seabury's consecration was recognized, though having been consecrated by non-juring Scotch Bishops, and now having three regularly consecrated Bishops, request was made that they consecrate the Rev. Dr. Bass of Newburyport to be the Bishop of Massachusetts.

A recess was taken until September, when for the first time the whole Church in the United States was represented, the Constitution was adopted, and the name of the Church hitherto acquiesced in was made the legal title. The hitherto proposed Prayer Book, a book denuded of most of our Catholic treasures, was fortunately superseded by the admirable book, which, with a few minor changes

Digitized by Google

made in 1892, changes that merely enriched the book and made its use more flexible, is the Church's book of worship to-day. We never can be too thankful that vexatious as were the delays in securing the episcopate and perfecting the organization of our Church, those then in authority waited until they could fulfil the desires of the English Bishops, who in A. D. 1786 declared "that while we are willing to be instrumental in procuring for Americans the complete exercise of religion, and the enjoyment of that ecclesiastical constitution which we believe to be apostolical, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but may afterwards appear to have departed from it essentially, either in doctrine or in discipline."

There was much reason for such fear, and that at last through patient waiting the adversaries of the Anglican system were either won over or overruled is a genuine occasion for reverent thanksgiving.

Having obtained its episcopate, so that to-day every American Bishop can trace his succession to the Scotch and English Churches, completely equipped for its work, able to proceed and reproduce itself both at home and abroad, our Church has made such rapid strides in a little more than a century that it is with difficulty one can comprehend the progress.

At the present time, 1909, it has about a hundred home Bishoprics, besides several Missionary Bishops in foreign lands and in its distant possessions.

Besides these it has 5,516 clergy, 929,117 registered communicants, and 505,648 Sunday School teachers and scholars.

The number baptized in the year 1909 was 66,922 persons, and of persons confirmed there were 54,969.

Digitized by Google

Its voluntary contributions for Church purposes in that same year were $18,358,821.28, a generous portion of which was expended in missions to the heathen.

When we visit parish churches in Virginia, or those in New Brunswick, New Jersey, or those again like Trinity, New York, St. Peter's, Westchester, or Hempstead, Oyster Bay, Flushing, and Jamaica on Long Island, and realize that in each instance the work has been continuous since missionaries early in the eighteenth century from the Society for the Propagation of the Gospel in London, or as in some cases, missionaries sent direct by the Bishop of London many years earlier than this established it, we are reminded that we are indebted to the nursing care and protection of the Church of England, and also that were it not really for foreign missionary efforts, in all human probability our Church would not be here to-day, except as a weak and struggling exotic.

We have merely endeavored in this concluding chapter to trace in outline the history of our Church in this country for the purpose of showing its continuity with the Apostolical Church of England.

Those who are interested in the details of our American Church history may find them admirably presented in several works readily accessible, that are referred to in our Bibliography.

"I love Thy Church, O God,
Her walls before Thee stand
Clear as the apple of Thine eye,
And graven on Thy hand.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end."

Digitized by Google

Questions on Chapter XX.

1. Until after the close of the Revolutionary War, what Bishop of England had jurisdiction in America?
2. Explain necessity of a native episcopate for this country, especially at the conclusion of this war.
3. Where was our Church service first read in this country?
4. Give accounts of Virginia settlements.
5. Which Church was first upon the territory now the United States?
6. Name eminent Churchmen in colonial and revolutionary times.
7. Give names of first four American Bishops, and tell when and where consecrated.
8. Tell the story of Dr. Coke's application, and the result.
9. Show how our Church secured its name, "Protestant Episcopal."
10. What are the differences between the Prayer Book of the Church of England, and our Prayer Book?
11. Why ought we especially in this country to be interested in the work of foreign missions?
12. Trace the connection between our American Church and the Church of England and the Church of the Apostles, and show that ours is a Catholic and Apostolic Church.

Digitized by Google

At Roanoke Island, Virginia, there settled the first of the 90,000,000 people who now inhabit our beloved country.

On this island was baptized the little daughter of the Governor of the Virginia Colony, Virginia Dare, the first white child born in the new world.

By an Indian massacre this little settlement was extinguished.

Soon after, in 1607, another settlement was made at Jamestown, which became permanent.

The Rev. Alexander Whittaker, the good Anglican priest, known subsequently as "the Apostle to the Indians," preached the Gospel to this second Virginia settlement. From this little body of people went settlers into Maryland as early as 1625, and on Kent Island, in 1628, the Rev. William Jones, an English Church clergyman, preached and ministered the Sacraments to a community of sufficient strength to support their own minister. This was four years before Lord Baltimore sent his brother, Leonard Calvert, to colonize the grant of land King Charles had granted to him.

Maryland was not settled by a Roman Catholic colony, as many think, and here is the proof that it was not:

When the State of Maryland recently erected a cross to celebrate the arrival of Governor Leonard Calvert, its representatives had the cross placed within the fence of the original churchyard of our St. Mary's Church at St. Mary's City, the only parish church, by the way, in the place, to this very day.

We have some right to call ourselves the American

Digitized by Google

Church, since we were the first upon these shores, and are here to-day not as a missionary body subservient to a foreign Bishop, but as independent and autonomous as we are historic and Catholic.

The history of our Protestant Episcopal Church has thus been traced in this little volume first to England, back through Norman, and Saxon, and British periods, until we meet and mingle with those early apostolic missionaries who came from the cradle of all Christianity; and when we get to Jerusalem, we go to the upper room, where directly from the lips of Jesus came both the breath and the commission endowing and empowering these Apostles to go into all the world, and preach the Gospel to every creature.

We have in our Bishops the very successors of these Apostles, and we are ourselves of those who are endued with power from on high to

> "Preach the Gospel far and nigh,
> The triumphs of the cross record;
> The Name of Jesus glorify,
> 'Til every people call Him Lord."

A Christian and a Churchman not interested in missions is unworthy his name. Anybody who says a word against foreign missions is either ignorant or sinful, and, if an American, adds to other sins the dreadful one of ingratitude, since had it not been for foreign missions our Church had never been here.

A Churchman may be certain that he belongs to the very Church which the Saviour and Apostles planted in Jerusalem, and that if with all these privileges and manifold gifts of grace he is not a good Christian, it is despite all that God can do to make him such.

Digitized by Google

One word now in conclusion.

A Churchman may make his boast of inheritance all the day long, but a Christian must never speak disparagingly of any man who seeks in any way to follow Christ.

Wherever the fruits of the Spirit are found, there must be the Spirit.

Ordinary means are the best, but God is not Himself bound even by the terms of His own appointment.

Extraordinary measures may be blessed to accomplish the same or similar results aimed at by means that are ordinary.

In time past, Samaritans were allowed to rebuke the Jews. It may be that God is blessing irregular and defective ministries to remind us of what comparatively little use we are making of our boasted succession and coveted privilege.

Before this world can be converted, the Christian Church must be organically united, and one Church. When the time comes for this unity to be consummated, the disintegrated forces of Protestantism will be unable to offer any basis for union; nor will any Church that goes on the assumption that the Bishop of Italy is the Vicar of Christ and the ruler of the world be able to offer such basis for union.

When that time shall come, and it will come, the Anglican Catholic Church, with its ministry of Apostolic Succession, its ancient creeds, its sacraments maintained in integrity, and its Diocesan Episcopate of coördinate authority, will be able to offer the only apparently genuine basis for organic union that will prove acceptable to all.

Believing this, as good Christians and good Churchmen let us pray and wait.

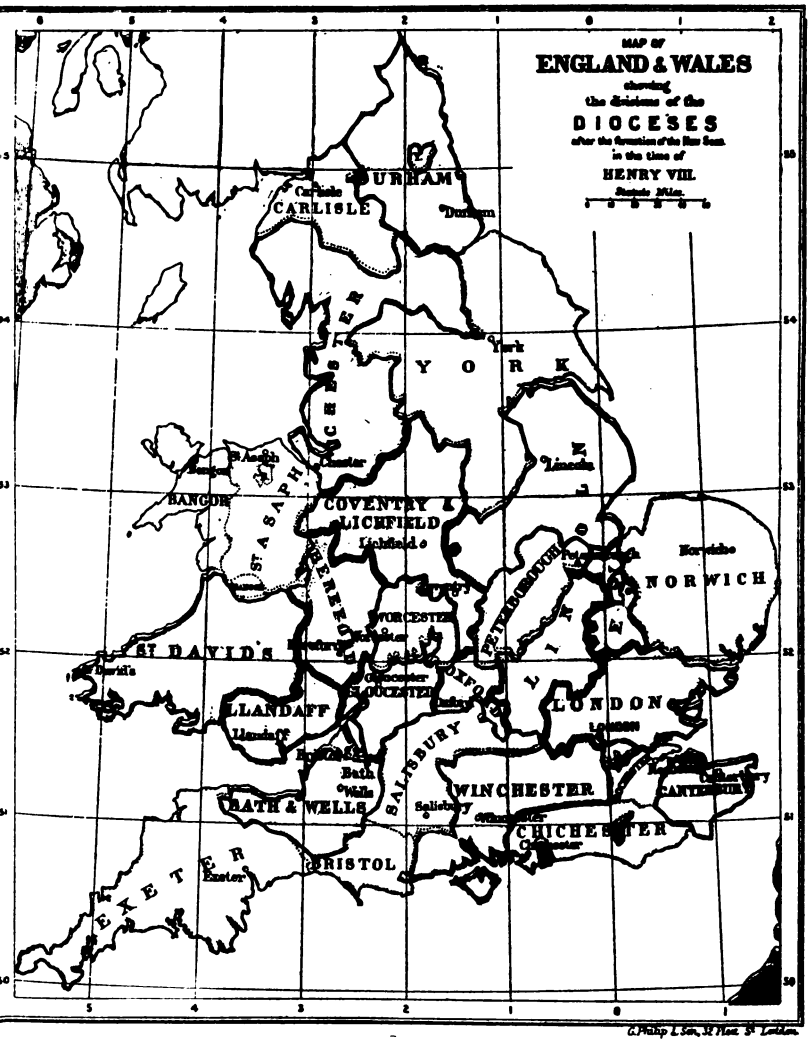
Digitized by Google

Let us pray that Rome will yet see its errors and renounce them, that Protestantism as an organization will see its weaknesses and repair them; and wait until the Church of Christ shall be so much one, holy, Catholic, and Apostolic, that to the eyes of the heathen as well as the home-born she shall once more stand forth in all the strength of her pristine glory,

> "Clear as the sun,
> Fair as the moon,
> And terrible as an army with banners."

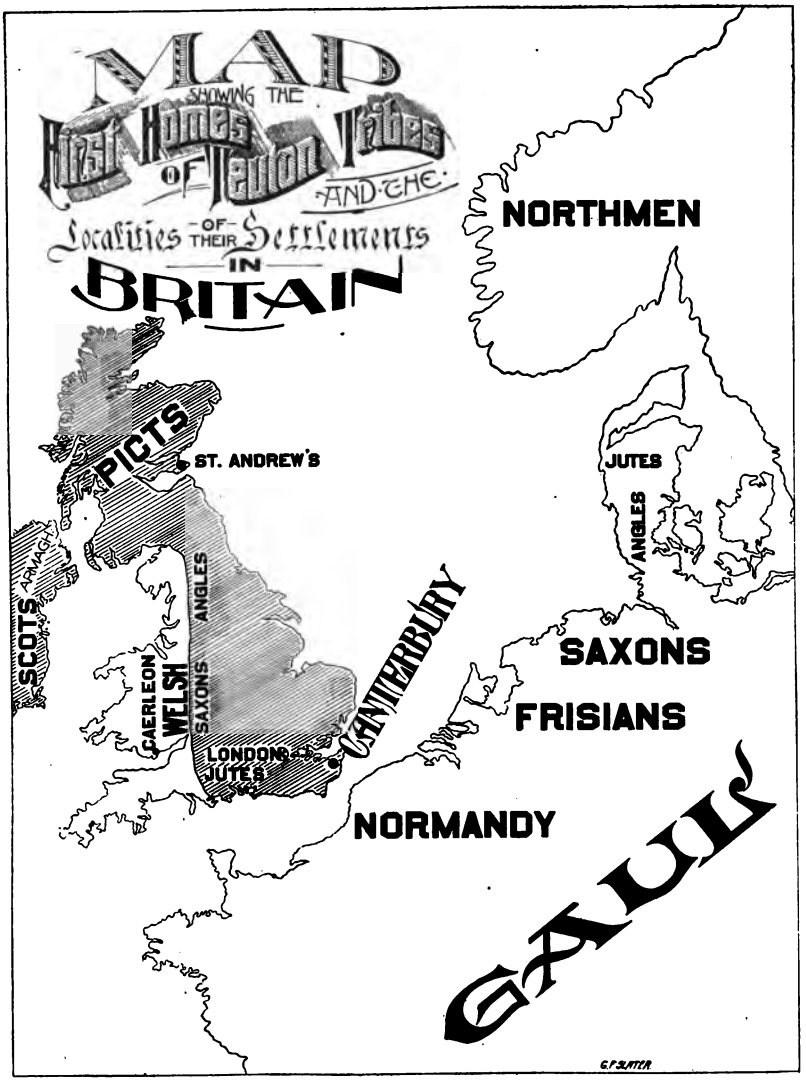
Meanwhile in this fair land of ours, America, may this fair Church of ours show by her loyalty to ancient foundations, and her liberality toward all who profess and call themselves Christians of whatever name, sort, or kind, that she is fitted by her inheritance and her temperament to be the American Church, that she has it in her to be "that holy fane, the home of those who first touched virgin soil," and no less to be the home of all who, thanking God for freedom to worship God, prefer to worship asking for the old paths, and walking therein.

Digitized by Google



MAP OF GREAT BRITAIN BY DIOCESES.
From *The Church in England,* by John H. Overton, D.D.
(By courtesy of Messrs. Gardner, Darton & Co.)

Digitized by Google

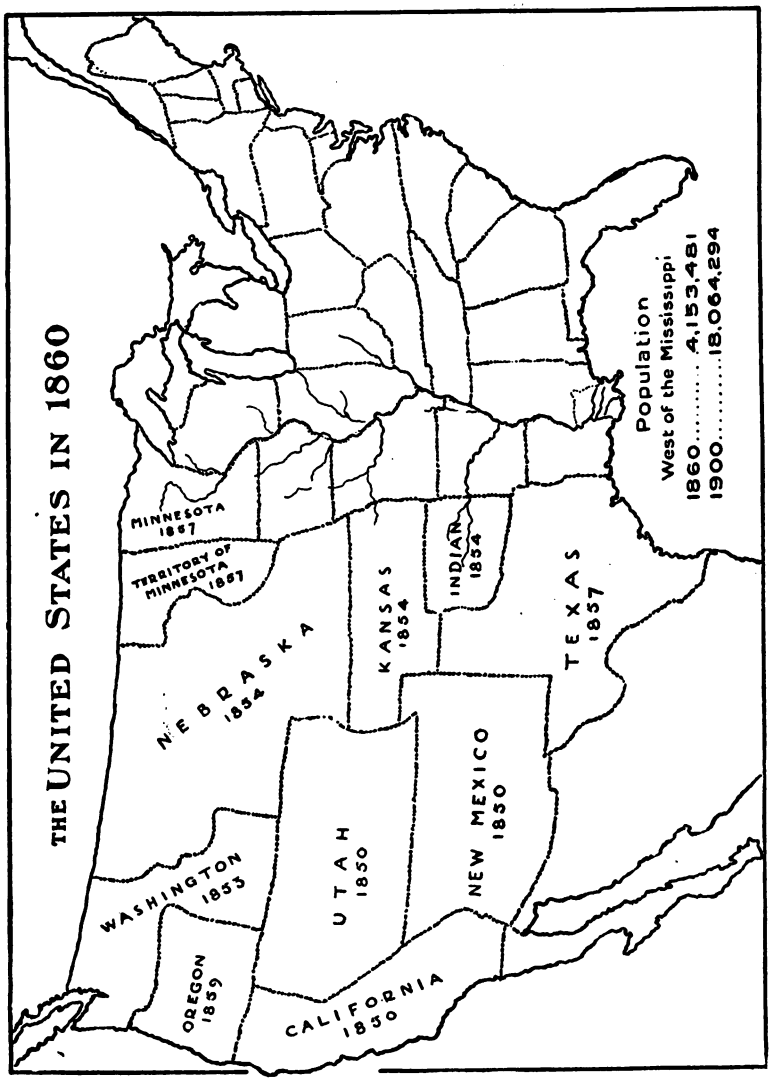


MAP 2.—TEUTONIC SETTLEMENTS IN BRITAIN.

Copyright by The Young Churchman Co.

Digitized by Google

English Miles
0 20 40 60 80
Firth of Forth
Lindisfarne I.
Bebbanburh
Bamborough
NORTHUMBRIA
STRATHCLYDE
Regedo
Carlisle
Cumbria
R. Tyne
Eorthamunster
Wearmouth
R. Tees
Scarborough
Stamford Bridge
Wilford
Eoforwic
York
Mecanaut
Isle of Man
R. Humber
Gainsborough
Lindisfarne
Lincoln
Anglesey
Chester
Gwynedd
Derby
Nottingham
Leicester
Stamford
NORTHUMBRIA
Wednesbury
Wednesbury
Northfolk
EAST ANGLIA
East-Angle
Bury St Edmunds
Southfolk
DANELAGH
Cornwall
Coredigion
WALES
Dyfed
ESSEX
East-Saxe
Middlesex
LONDON
London
Bristol Channel
Glastonbury
Ethandun
Ashdown
Wiltshire
Sumorsætas
Ethelingport
Wintonia
Winchester
KENT
Canterbury
SUSSEX
South-Saxe
Chichester
Dorsætas
Warehamm
Ciscaceaster
Dyfnonia
Cornwall
WEST WALES
Cornau
Dyfnonia
Dyfnonia
Dyfnonia



MAP 4.—DIOCESAN MISSIONARY GROWTH.
[Church Missions Publishing Co.]

Digitized by Google

MAP 5.—DOMESTIC MISSIONARY MAP OF THE CHURCH IN THE UNITED STATES.

Digitized by Google

A New Series of

Sunday School Text Books

A Model Series Based on the Source Method

Prepared by a Special Committee of the Sunday School Commission of the Diocese of New York.

A graded Series of Church Lessons, based on thorough educational and practical principles, the "Source Method," found so admirable in other series. These Lessons are Churchly, adapted to schools requiring from 26 to 40 Lessons per year, with Reviews and Examinations, definite work for home study, with written answer work, and special class material. Useful Memoriter Passages consisting of Hymns, Psalms, Collects, and Scripture Selections are provided. Pictures and other aids are suggested. Good Maps and Charts are supplied. The several Series comprise:

[*No postage, express, or delivery included in prices mentioned.*]

THE STORY OF THE CHRISTIAN YEAR.

To be used either as a Special Course of Half-a-Year or in Conjunction with Catechism or Prayer Book Courses. 6 cts.

THE CHURCH CATECHISM ILLUSTRATED AND EXPLAINED.

Part of the combined Course on Catechism, Christian Year, Prayer Book, or to be used separately as a Distinct Course. 12 cts.

OUR BOOK OF WORSHIP: How to Use the Prayer Book in Services.

Part of the combined Course on Catechism, Christian Year, and Prayer Book, or to be used separately as a Distinct Course. 10 cts.

Digitized by Google

HERO STORIES OF THE OLD TESTAMENT.

First Year, Part I., 6 cts.
First Year, Part II., 7 cts.

Teachers' Manual for Hero Stories.

First Year, Part I., 25 cts.
First Year, Part II., 25 cts.

OLD TESTAMENT STORIES.

Two sets (2 parts to each set) of Courses, each course comprising a year, for children from 8 to 10 years of age.

First Year, Part I., 6 cts.
First Year, Part II., 6 cts.
Second Year, Part I., 10 cts.
Second Year, Part II., 10 cts.

(1) THE LIFE OF JESUS CHRIST OUR LORD. (*Junior.*)

Two parts, comprising a one year course for children from 10 to 13.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Manual for the Junior Life of Christ.

Part I., 40 cts.
Part II., 25 cts.

(2) TEACHINGS OF JESUS CHRIST, or Christian Ethics for Younger Children. (*Junior Grade.*)

(Designed to follow the foregoing; a One-year Course for Children from 10-13 years.)

Part I., 10 cts.
Part II., 10 cts.

Digitized by Google

Teachers' Manual for Christian Ethics.

Part I., 25 cts.
Part II., 25 cts.

STORIES OF EARLY CHRISTIAN LEADERS.

A one-year course on the Apostolic Church, for an earlier age than the S. Paul Course named below; *i.e.*, for scholars from 12-15 years.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Handbook on Junior Apostolic Course or Early Christian Leaders.

Part I., 25 cts.
Part II., 25 cts.

OLD TESTAMENT HISTORY.

A one-year course, combining the two-year course of Stories into an historic outline, for scholars from 13-15 Years.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Handbook on Old Testament History.

Part I., 25 cts.
Part II., 25 cts.

(3) THE LIFE OF JESUS CHRIST THE MESSIAH. (*Senior.*)

Two parts, comprising a one-year's course for scholars from 14-19. This contains almost nothing of the teaching found in the Junior Course.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Manual for the Senior Life of Christ.

Part I., 25 cts.
Part II., 25 cts.

Digitized by Google

(4) THE TEACHINGS OF JESUS CHRIST THE MESSIAH CONCERNING THE KINGDOM OF GOD. (*Senior.*)

Two parts, comprising a one-year's course for scholars from 14-19.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Manual for the Teachings of Jesus Christ the Messiah, Concerning the Kingdom of God. (*Senior.*)

Part I., 25 cts.
Part II., 25 cts.

S. PAUL AND THE FIRST CHRISTIAN MISSIONARIES.

Two parts, comprising a one-year's course for scholars from 14-19.

Part I., 10 cts.
Part II., 10 cts.

Teachers' Manual for the S. Paul Course.

Part I., 25 cts.
Part II., 25 cts.

THE HISTORY OF THE CHRISTIAN CHURCH.

A most interesting one-year course for scholars from 16 years up to adult age.

Part I., 15 cts.
Part II., 15 cts.

Digitized by Google

AIDS IN SUNDAY SCHOOL WORK

RELIGIOUS EDUCATION.

A Comprehensive Text-Book. By the Rev. WM. WALTER SMITH, M.A., M.D., Secretary of the New York Diocesan Sunday School Commission. Cloth, 8vo, $2.00; by mail $2.20.

SUNDAY SCHOOL TEACHING. A Manual for Teacher-Training.

Sunday School Pedagogy, Child-Study, and School Organization. A Manual for Teachers and Normal Classes. By the Rev. WM. WALTER SMITH, M.A., M.D. Manila cover, 50 cts. net. Postage 5 cts. Third edition, revised and enlarged.

ATLAS OF BIBLE AND MISSIONARY MAPS.

A handbook of 62 maps, for teachers and Sunday School pupils, covering Bible and Church History. Historical and tracing maps for individual study. Prepared by The New York Sunday School Commission. 3d thousand. 15 cents, by mail 18 cents; 10 or more copies, 10 cents each, express charges additional.

Orders for any of these may be addressed to

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

OR TO

THE NEW YORK SUNDAY SCHOOL COMMISSION

416 Lafayette Street, NEW YORK

Digitized by Google

A GRADED SUNDAY SCHOOL SCHEME ACCORDING TO THE

COMPILED BY THE REV. WM. WALTER SMITH, M.A., M.D., GENERAL SECRETARY OF

1	2	3	4	5	6	7
GRADE	AGE	CHIEF INTERESTS OF THE CHILD	AIM OF THE TEACHER	CURRICULUM	COURSE-TITLE	TEACHER'S AIDS AND HELPS
Kindergarten I. II. III. IV.	2-6	Doing, Motion, Concrete, Oneself, Names.	To develop a kind, loving, joyous child, by teaching of God's power, wisdom, love, and care; inculcating obedience, love, reverence, worship, as centering in the Creed, Lord's Prayer, and Ten Commandments.	Wonder Stories of Old Test. and Life of Christ. Nature, God, and His Works.	New two-year S. S. Commission Course.	Pictures, half and one-cent (120 for $1).
					"One Year of Sunday School Lessons for Young Children (Palmer).	Picture Cards, 90c per 100; Penny pictures, 120 for $1.
					"Bible Lessons for Little Beginners" (Cushman Lessons), 2 vols. Above Series.	Pictures, 120 for $1. Cragin's O. T. & N. T. Stories. Pictures as above.
Primary I. II. III.	6-9	Others, All things seen, heard, felt. Collecting, Concrete.	To educate the Conscience. Obedience, Love, in addition to the above.	The same Material. Biographical after 8th year.	"Love, Life, and Light" (Mabel Wilson).	Picture Cards, 50c per 100.
Grammar Junior I. II. III.	9-12	Concrete, Collecting. Group work. Games. Reading, Geography, Biography, History, Reality and Facts.	To establish Personal Habits along Moral and Social lines, and Recognition of Law and Duty.	Catechism Text ½ year.	Catechism Illustrated and Explained.	Step Catechism; Meaning of Words; Pictures. The Catechism, Ward or McPherson.
				Prayer Book ½ year.	Our Book of Worship.	The Teacher's Prayer Book. Pictures; Smith's History, etc.
				Church Year (supl'm'y)	Story of the Christian Year.	Patterson's Chart.
				Old Testament Stories.	Old Testament Stories, Vol. I., Pts. 1 & 2.	S. S. C. Manuals; Pictures; Maps; Models.
					Old Testament Stories, Vol. II., Pts. 1 & 2.	Ditto above.
				Life of Christ.	(1) Junior Life of Christ, Pts. 1 & 2.	S. S. C. Teacher's Manual; Hurlbut's Four Gospels; Stalker's Life of Christ; Pictures, Maps.
				Christian Ethics	(2) Teachings of Jesus, Junior Ethics, Pts. 1 & 2.	S. S. C. Manual.
				or Apostolic Leaders.	Stories of Christian Leaders. Pts. 1 & 2.	S. S. C. Manual.
Grammar Senior or Middle or Intermediate IV. V. VI.	12-15	Broader Views. Love of History, the heroic, darling, chivalry. Altruism. Causal relations, proofs, etc.	To present Christ as the Ideal Hero and the O. T. as the Preparation for His coming.	Old Testament History		Temple Primers, Fry. S.S.C. Manual; Maps, etc., Fairweather.
				Life of Christ the Messiah.	(3) Senior Life, Messianic, Pts. 1 & 2.	S. S. C. Manual; Butler's How to Study the Life of Christ; Maps, etc.; Constructive Studies (Un. Chicago); S. S. C. Manual.
				Apostolic Church.	S. Paul and the Early Church, Pts. 1 & 2.	S. S. C. Manual; Stalker's S. Paul; Maps, etc.
High or Senior VII. VIII. IX.	15-18	Systems, Philosophy, Constructive imagination, the Future, Business Prospects, Ideals of Love and Action.	To secure definite recognition of one's personal Relation to Christ, and the building of a strong, Intelligent Christian character. "The Call to Come."	Church Doctrine and Catechism proved.	The Doctrines of the Church (Smith, Bradner).	Maclear on the Creed; Yonge on the Creed.
				Sr. Teaching of Christ the Messiah.	(4) Teachings of Christ the Messiah, Pts. 1 & 2.	S. S. C. Manual.
				Church History.	The History of the Church. The Kingdom Growing (Bradner).	Cutts' Turning Points, etc. Maps; Pictures. Missionary Board's Periodicals.
Post-Graduate I. II. III.	18-21	Reformations, Politics, Social and Civic values, Altruistic Works.	"The Call to Go." Personal work for Christ and His Kingdom.	[Elective.] History of Missions.	General Pamphlets.	
				Religious Pedagogy.	Manual on Teacher-Training (Smith).	Books cited in it.
				Sociology. Methods of Church Work.	General Pamphlets.	
				Making Bible.	Making Bible (Smith).	Books suggested in it.
				Epistles.	The Epistles of the N. T.	S. S. C. Manual.
				Hymns.	Ageless Hymns (Smith).	Books suggested in it.
				Hist. of Prayer Book.	History and Use of P. B. (Smith). See above.	The Teacher's P. B. Daniel on the P. B.
Adult Post-Graduate	21-	All above. Also new interests in Poetry, Art, Music, Nature, Social Feelings.	To deepen the Realization of Han's Value and Obligation to Society. Principles functioning in Doing.	Choice by class from above topics. Intensive study of Epistles, Homiletical Study of the Bible for Devotional Ends.	NOTE—Courses 1, 2, 3, 4, are mutually complementary. No. 2 follows 1 and gives new material only. No. 4 in like manner completes No. 3. All four may be used by a school in series, or any of them. Each is a complete course in itself.	

This Chart may be secured from the New York Sunday School Commission, 416 Lafayette Street, New York.

Digitized by Google

THREE-FOLD DIVISION—INTELLECT, FEELINGS, AND WILL (DOING.)

THE SUNDAY SCHOOL FEDERATION, SECRETARY OF THE NEW YORK SUNDAY SCHOOL COMMISSION.

8	9	10	11	12	13	14	15
METHOD OF TEACHING	MEMORY WORK	KEY WORD	SELF-ACTIVITY OF CHILD	SOCIETY FOR WORK	WORSHIP OF CHILD	MISSIONS	LECTURES
Stories and Illustrations. Concrete, Topical truths, not a System. Imitative Self-activity. Bible and Nature truths correlated with Decalog, Creed, and Lord's Prayer.	Lord's Prayer, Creed, Hymns, Private Daily Prayers, Bible Texts.	Impulse	In Lessons, Hymns, Motion Songs, Movements, Marching, Games, Recitations, Pictures, Sand-table, Blackboard, etc.	Babies' Branch, Font Roll, Birthday, and Missionary Boxes. Junior Auxiliary.	Occasional attendance at part of a Service, with parents. Personal Daily Devotions.	Stereopticon Lectures on Missionary Stories. Simple Prayers for Missions.	Stereopticon Lectures on Missions and Bible and Nature Stories.
More Suggestive, with greater Initiative on the part of the pupils.	Psalm 23, Other Pss., Hymns, Decalog, Gloria Tibi, Pt. I. Catechism.	Imitation	The same; but less of bodily movements. More recitative.	Junior Auxiliary, Ministering Children's League Guild of the Holy Child.	Weekly in Ch. at Special Service as above. Private Prayers.	Ditto.	Ditto.
Written Answers, Pictures, Note Books. Biographical. At 12, Historical, with Maps, Pictures, Models, Note Bks., Written Work, Bible Clippings.	Hymns, All Canticles, Chants, 15 Collects, Entire Catechism. Bible Passages in longer selections, Psalms, etc. Older Prayers.	Habit	Manual work, written answers, Bible and picture Note Books. Map-making (at 10) in clay, sand, pulp; Map-coloring in crayons, colors, dyes. Models made and drawn. Symbolic drawings, etc. Stereographs. Reports on Principles lived. Social Work.	Older Guild of Holy Child, Jr. G. F. S. Junior Auxiliary. At 12 years, Knights of Sir Galahad.	Older Private Prs. Weekly Public Worship. After 10, required twice a week. Week-day Services. Noonday Prayer for Missions. Children's Eucharist.	Missionary Biographies, with Story Studied and Told: Stereopticon Lectures, Stereographs of Mission Fields. Regular Missy. Lessons, Map-making, models, costumes, dressed dolls. Missy. Boxes prepared. Pictures of the Fields.	Lectures on Bible Stories, Child heroes, Missy Biographies.
Same as above, with more written Work. Discussion. Secure large personal control of recitation by pupils.	Nicene Creed, Hymns, Collects, Psalms, I Cor. 13, Serm. on Mt. Still Older Prayers. Review of Canticles. More P. B. selections.	Moral Crisis	All of above. Add much Altruistic and Social Work, Longer Essays and Biographies, Group or gang (Club) Organization, Reports on work done, etc.	Jr. Auxiliary, Jr. G. F. S., Guilds of S. John and S. Mary, White or Silver Cross Guilds. Jun. Brotherhood of S. Andrew.	All above. Holy Communion. Self-examination. Older Prayers, Meditation. Devotional Reading of Bible, etc.	Study of the History of Missions. Longer essays, readings, study of Missy. books. Needs of the Fields. Best opportunities for work. Particular Prayers for Missions.	Lectures on Human Physiology and Morals and Health by Physicians. History of Missions and of the growth of the Church. Ch. History, Ch. in America, ill. by Stereopticon, etc
Historical and broad. Discussional. Essays. Written Work. Constructive. Club Idea. Self-management.	Selections from Bible Passages, esp. S. John, S. Matthew, Rev., and Messianic Prophecies. Introspective Material.	Romance and Ideality	Research work on Special Topics. Class conducted by pupil leaders. Conferences and Discussions, rather than Recitations.	Sr. of all above, Sr. G. F. S., Auxiliary, St. Andrew's D'ght'rs of the King, Guilds of S. Paul and S. Catharine.	All above. Add Worship at Saints' Days.	Intensive Study with Reports. All of above. Personal Work and Prayers. Intercessory Services. Missy. Boxes. Conduct of Jun. Auxiliary.	Lectures on Jewish life and customs. History of Israel, of Christ, Apost. Ch., Missions, Making Bible, Discoveries in Bible Lands.
More Personal Research. Few Questions. Suggestive responsiveness. Pupil-leaders. Pupils plan own work.	Selected Masterpieces from literary gems, Biblical, Secular, Poetical. Optional.	Decision	Same as above. More individual contribution to discussion, research, theses, papers, etc.	Woman's Auxiliary, Bro. S. Andrew, Daughters of the King, Sanctuary Chap., etc.	As above.	Mission Study Classes, Boxes, Work, Prayers, Noontide Prayers, etc. All as above.	Lectures on lives of Martyrs, Saints, Prayer Book History, Social Work, etc., in addition to above subjects. General lectures on Teaching. Use of stereopticon occasional.
Same as above.	Optional.	Conservatism.	Same as above.	Same as above.	As above	As above, Greater giving.	As above.

Mounted on rollers and cloth-backed, 14x17 inches, 50 cents; on paper, 25 cents; in the BULLETIN, 10 cents.

Digitized by Google

Sunday School Commission

Diocese of New York

DIOCESAN HOUSE, 416 Lafayette Street. Telephone, 1000 Spring.

REV. CANON PASCAL HARROWER, *Chairman*, West New Brighton, N. Y.
REV. WM. WALTER SMITH, M.A., M.D., Sec'y, 416 Lafayette St., N. Y.
MR. H. H. PIKE, *Treasurer*, 140 Pearl St., New York.

REV. HENRY MOTTET, D.D., Church of the Holy Communion, New York.
REV. GEO. R. VAN DE WATER, D.D., St. Andrew's Church, New York.
REV. HARRY P. NICHOLS, D.D., Holy Trinity Church, New York.
REV. DE WITT L. PELTON, Ph.D., St. James' Church, Fordham, N. Y.
REV. MILO H. GATES, Chapel of the Intercession, New York.
REV. WM. L. EVANS, M.A., St. David's Hall, Scarsdale, N. Y.
REV. THOS. HENRY SILL, St. Chrysostom's Chapel, New York.
REV. FRANK FLOOD GERMAN, St. Thomas' Church, Mamaroneck, N. Y.
REV. ROBERT P. KREITLER, Ascension Church, Mount Vernon, N. Y.

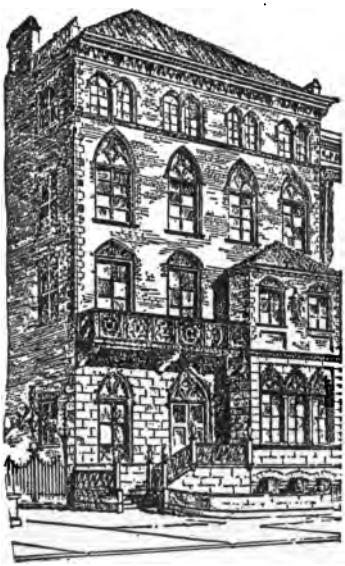
ASSOCIATE MEMBERS.

REV. JOHN BINNEY, D.D., Berkeley Divinity School, Middletown, Conn.
REV. LESTER BRADNER, D.D., St. John's Church, Providence, R. I.
REV. WM. C. HICKS, M.A., Emmanuel Church, Cumberland, Md.
NICHOLAS MURRAY BUTLER, LL.D., President of Columbia University, New York.
WALTER L. HERVEY, Ph.D., New York Board of Education.
JAMES EARLE RUSSELL, Ph.D., Dean of Teachers' College, Columbia University.
CHAS. W. STOUGHTON, ESQ., 96 5th Ave., New York City.
EDW. R. FINCH, ESQ., 37 5th Ave., New York City.

Digitized by Google

SUNDAY SCHOOL EXHIBIT.

The Sunday School Commission has endeavored to collect, classify, and exhibit EVERYTHING relating in any manner, directly or indirectly, to Sunday School Work and Teaching. We have now an Exhibit of over 24,000 articles, from the United States, Canada, and Europe—books, maps, charts, models, pictures, and other aids. The Exhibit is open daily from ten to five, at the offices of the Commission, Diocesan House, 416 Lafayette Street, New York.



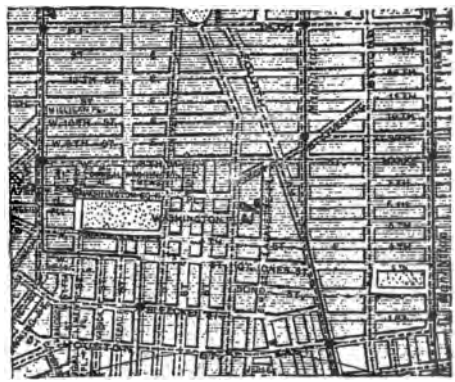
DIOCESAN HOUSE

HOW TO FIND THE DIOCESAN HOUSE,

416 Lafayette Street, New York.

North.

West.



South.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

JUN 15 1930

Digitized by Google

Digitized by Google